CHRISTIANIZING THE HEATHEN:

FIRST-HAND INFORMATION CONCERNING OVERSEAS MISSIONS

HYPATIA BRADLAUGH BONNER

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REPORTED UPON BY
HYPATIA BRADLAUGH BONNER
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I

CONFLICTING TEACHING

FROM August, 1914, overseas communications, except for military purposes, were for five years both difficult and precarious. With the end of the World War and the resumption of the normal facilities of peace, the various Christian sects began to send out urgent appeals, hold bazaars, and make every kind of effort to raise funds in aid of foreign missions. In Europe, America, and Australia millions of pounds are collected each year for the purpose of sending missions to "the heathen" in distant lands, and it was represented to the Rationalist Press Association that it might be useful to make an independent inquiry as to the result of this vast expenditure, with a view to ascertaining whether, from any point of view, Christian or Rationalist, the return bears a reasonable relation to the outlay. In 1919, therefore, the Rationalist Press Association decided to prepare a *Questionnaire* on Christian Missions, and send it out to responsible correspondents in different parts of the world. This was accordingly done, and in the succeeding twelve months a large number of replies came in, many of them of a very careful and exhaustive character, making altogether a considerable mass of weighty and interesting evidence. The majority of the correspondents are of course Rationalists, but some are Christians, who, for the most part, are content to set down facts as they see them.

In considering these replies, it would have been a great

advantage had we been able to gain from them, from independent observers, or from contemporary missionary sources, some clear and definite idea of the purpose of Christian missions. Is the sole aim of the subscribers the conversion of non-Christian peoples to Christianity? If yes, must it be some particular kind of Christianity, or will any sort do so long as it carries the Christian label? Is the number of converts proportionate to the energy expended, and are the conversions, when made, stable? Or is the object also to civilize, to educate, to humanize? If yes, what is the measure of success in this direction, and how does it apply to peoples already in a high state of civilization?

In the case of the early missionaries there is no doubt that they went with the single object of carrying the cross to the heathen and salvation to the eternally damned. They declared that the heathen were expressly doomed to perdition, that they went down to the fire that is not quenched at the rate of fifty thousand a day.[1] These early missionaries were frequently men and women of great fervour and little knowledge, and were undoubtedly concerned exclusively with the souls of those to whom they were sent. But as Christianity—Protestant Christianity, that is to say, not Roman Catholicism—became permeated with Rationalism, so the aims of its missionaries would appear (in some cases at least) to have modified and widened; and, although most missions are still organized ostensibly for the purpose of saving the damned from the terrors of eternal torment, in actual practice their work covers a much larger field. That brings us to the question of modern missionary methods, and we are entitled to ask if it is justifiable, if it is honest, to attribute to the confused and contradictory

[1] Alger, *History of the Doctrine of a Future Life*, p. 545.

teachings of Christianity results which have been obtained by purely secular and material means—educational, medical, industrial, and economic?

In a paper contributed to the Pan-Anglican Congress in 1908, Archdeacon A. E. Moule declared emphatically that mission work was not identical with education, though education was part of it; it was not civilization, though civilization was "the sure result" (!); it was not healing, though healing was the sign of the active charity of Christianity. Mission work, he said, consists in "the call to repentance towards God and faith in our Lord Jesus Christ"; in this only and in none other is there salvation.

That is the Church of England view; but missions are undertaken also by Roman Catholics, the United Free Church of Scotland, Irish Presbyterians, Wesleyan Methodists, Baptists, Moravians, Lutherans, the Salvation Army, and many other sects, including among the late comers the Seventh-Day Adventists, who are pushing forward a vigorous propaganda, financed, it is said, by hard-headed American business men. Each of these sects professes to believe that "there is only one road to heaven," only "one path to salvation," and that its appointed missionaries are the only true guides. Even within the sects, however, all is not harmony, and differences and difficulties arise from time to time. The London Missionary Society, which derives its chief support from the Congregational Churches of this country and Australia, has recently been shocked to find rumours current that two of its Indian missionaries at Bangalore have been trying to teach Christianity without Christ in a mixed school, in which Hindoos and Moslems preponderate. A deputation from the Board of Directors of the L. M. S. is proceeding to India this autumn to inquire into these "grave charges."

Mr. Eric Teichman, in an interesting account of his travels in North-West China,[1] devotes a chapter to "Foreign Missions," in which he notes that one of the advantages which the Catholics have over the Protestants lies in the unity of their Church :—

> Wherever the Chinese inquirer may be throughout the length and breadth of China and beyond, he finds the Catholic priest preaching the same doctrines, whereas his Protestant teachers may be Anglican, Presbyterian, Methodist, Baptist, Lutheran, or Congregational, to quote the recognized denominations (sometimes roughly divided up by the Chinese into the Great Wash, the Little Wash, and the No Wash), each of which again may be sub-divided into different missionary societies with varying ideas of their work ; or he may strike one of the smaller and more irregular missions, such as the Seventh-Day Adventists, the Tongues Movement Mission, the Faith Mission, the Church of God Mission, etc., some of which hold very strange beliefs, and may offer to instruct him in foreign languages by giving exhibitions of its foreign members rolling in fits upon the ground,[2] or insist on his attempting to cure cataract by prayer instead of visiting the nearest foreign doctor.

All these sectarian differences naturally enough lead to confusion in the mind of the benighted heathen.

A vivid description of the impression produced upon the untutored Maori by this confusion of tongues is given by our valued New Zealand correspondent, Mr. Wm. Baucke, in his book—now, unfortunately, out of print—*Where the White Man Treads.* Mr. Baucke (who is now seventy years of age) is the son of one of the earliest missionaries to New Zealand. His father

[1] Eric Teichman, C.I.E., B.A., *Travels of a Consular Officer in N.W. China* (1921).

[2] "Known to the vulgar as 'Holy Rollers,'" p. 119.

came from Moravia, but he himself was born in New Zealand, in a populous native village, where he lived in intimacy with the people, learning their language with his own. At the age of sixteen he was employed as his father's interpreter and secretary, and after two years he was set apart for further mission work in the South Sea Islands, and put under a Presbyterian clerical tutor for training. A few years later, however, Darwin's *Origin of Species* started him on the way to Rationalism, with the result that he refused to follow the course laid down for him by his father. His own temperament and the circumstances of his life have given Mr. Baucke a very special opportunity to observe at first hand Maori customs and idiosyncrasies, and the trend of Maori thought in relation to the religious teaching of the white man. Writing of the missionaries' failure, he says of one of his Maori friends :—

> Now, he had a so-called religion of his own. His gods—Papa, Rangi, Tane, and their creations—were entities which his limited grasp of the forces around him could comprehend and appreciate. But the preacher was a pakeha, and, not to hurt the feelings of the strange, hopeful enthusiast who dinned with a never-ceasing clamour at his ears and in the intervals doctored his sick and comforted his ailing, he listened, and smiled, and departed to his fireside and friends, restocked with a store of excellent jokes! And when he yet further was told that through the disobedience of our common ancestors, Adam and Eve, sin came into the world, and their descendants inherited the curse of this sin, that in the sight of the Creator the desire was as culpable as the act, and that man thus born incurred eternal punishment unless he obtained a remission by faith in the propitiation of the Creator's Son, he listened, amazed at such fatuous intricacies; and, after a vain enravelment, rose, and cried genially: "Ana

pea," and reflectively: "Ko wai ka mohio!" (possibly, but who knows?).

Of these disquisitions, and memories of the early mission days, and what the Maori thought of them, I am indebted to a very intimate native friend, in whom the ancient beliefs still wrangled with the recent.....Said Hao: "In the beginning, when the apostles of the new theology told us, 'Lo, we bring you tidings of great joy,' we expected great things, greater than any we knew of, and we gasped and said, 'Ha, more novelties.' Then came tales of inborn sin and propitiation, which sounded as the babbling of infants which no one understands but their mothers. But we waited, and watched the preachers. Will their deeds coincide with their words? They did. Then the poor and weak-minded among us, who had all to gain and nothing to lose, joined in the new 'karakia' (ceremony). They were baptized; their names were entered in the books of the sect; they helped to build a house wherein the new God might be prayed to; they learnt to read books teeming with questions and answers.....

"Of themselves, the preachers were noble men and women. To the weak and sorrowful they ministered without looking into the pig-yard. On the contrary, they paid for their wants, giving full measure in coin or barter. Even the scorner lifted a hastening foot to the mission gate when his child screamed of the colic, and was ashamed of his jeers until it was recovered. But when they essayed to condemn beliefs which had proved efficacious for ages, it hurt.....

"Presently came other doctrinemen in strange garbs, and asked to be allowed a hearing. A hearing? 'Why, certainly; speak your thoughts.' And we cried: 'Brothers, collect; here be more novelties.' Now these preachers said: 'We have come to lead you in the right path. Those who have hitherto taught you meant well, but their lessons must be forgotten; for they have defiled the wellsprings of

life with their own misguided interpretations. Hear ye, therefore, the truth as explained by us, to whom all the secrets concerning this matter hath been revealed.' So we watched their lives also; but no perceptible difference was discernible, excepting that some altogether eschewed women. But they all bought land, and built them stately houses, and despised the lowly and poor. They foregathered with our chiefs, they invited them to their tables, while the man with the ragged blanket had to fill his bowels in the cookhouse, on the leavings, with the menials.

"Later on a rumour gained credence that while we knelt before the altar to pray the preacher cried: 'Look not upon the things of this earth, but upward'; and we looked upward. This was done with the intent that we should not see how, behind our backs, our lands were being appropriated by the ravenous incoming white trader.[1] Then we neither attended at prayer nor listened to the expounding of creeds, but ever alert to thwart the wiles of the schemer. Yet who could cope with the skill of smooth-tongued religion and the crafty beguiling of land-hungry cheats and impostors? Thence came the password, 'Kia mohio' (be wise—cautious). Every incoming trader, every new sect, spoke at first softly, then louder and louder, until the air trembled with strident and bitter revilings—one creed shouting this, another besmirching and bellowing that! So what could we do? If we forsook the faith of our fathers, which creed should we select and adopt?

[1] This not very flattering conception of the role played by the missionary is not confined to the Maori if we may believe the following story told by a missionary himself. Some Bristol schoolboys were told to write an essay on a British colony, and one boy wrote: "Africa is a British colony. I will tell you how England makes her colonies. First she gets a missionary. When the missionary has found a specially beautiful and fertile tract of country, he gets all his people round him and says 'Let us pray'; and when all the eyes are shut, up goes the British flag."—A. Lethbridge, *West Africa the Elusive* (1921), p. 235.

> For they all spoke 'Truths,' yet condemned the Truths of the other! And the end was that we sat on our heels and doubted the preaching of either!"[1]

Not only do sectarian differences lead to confusion of mind among potential converts, but they have also led to much unedifying competition and antagonism among the missions themselves. A story is told of an angry quarrel which took place between the White Fathers and the members of the Church Missionary Society, which was interrupted by Mutesa Mukabya, the greatest of all the kings of Uganda, who said to the disputants: "Go! And when you white men have decided on the true religion, it will be time enough to come and preach it to us."[2] The Boards of Missions are by this time fully alive to the awkwardness and unseemliness of disputes between the competing representatives of rival sects; consequently sundry Protestant denominations have come to an arrangement between themselves not to poach upon one another's preserves, and to work together as amicably as possible. The Church of England, the religion of the English aristocracy, somewhat patronizingly admits that Methodism may be tolerated; it is "mainly the religion of the lesser merchants and shopkeepers," the Wesleyan minister is frequently "a highly respectable person and pleasant neighbour," and Methodists "have often shown a readiness to learn from the Church of England."[3] Consequently, in such a place as Fiji, where the whole native population is nominally Christian and the indentured Indian and Chinese coolies are the only "heathen," it is an understood thing that the Church of England shall not do missionary work,

[1] Pp. 83-85.
[2] F. S. Joelson, *The Tanganyika Territory* (1921), p. 100.
[3] Right Rev. E. T. Churton, D.D., late Bishop of Nassau, *Foreign Missions* (1911), p. 231.

but leave this particular field to the Methodists, on condition that the Methodists hold off from some other district. In the official list of clergy, registered (January, 1920) for the celebration of marriage, the Methodists preponderate enormously over all the rest. There are 135 Methodists (of whom 117 appear to be native pastors), twenty-nine Roman Catholics (two Bishops and one Very Reverend, all apparently French), four Church of England (one a Bishop), four Seventh-Day Adventists, one Presbyterian, and nine Indian priests of various sorts. A similar arrangement is to be found in other parts of the mission field, and, whatever may be the unavowed competition and latent antagonism, the sects are usually openly in perfect accord. In Basutoland some years ago the Presbyterians and the Wesleyans withdrew in favour of the Paris Evangelical Mission, which was established so far back as 1833; but the Church of England and the Roman Catholics still work there. As in other parts of South Africa, the report is that in the main the Protestant missionary societies work in harmony; there is keen competition in some parts and some covert antagonism, but no open hostility. In Trinidad one great cause of trouble (of "the squabbles") between the sects appears to arise over the baptism of illegitimate children; the Church of England only "baptizes them under protest and at a different time from the legitimate children." "Suffer little children to come unto me," but see that they bring with them a certificate of the marriage of their parents!

But, whatever working arrangements the Protestant societies may agree to among themselves, the Roman Catholic stands aloof from even the nominal bond of unity. The Roman Church does not recognize any basis of common right between itself and its missions and a Protestant Church and its missions. With a self-

assertion painful to the humble Protestant, it claims for its own Church the monopoly of the complete Christian faith.[1]

> Comity with the Roman Catholic Church is impossible, because it will have nothing to do with the missions of other Churches; and there is often serious danger of conflict between its converts and others.[2]

To the Catholic, not only is there "only one road to Heaven," but there are as many roads to Hell as there are Protestant sects, without counting those which are not Christian at all. Bishop Churton plaintively remarks that the Roman Catholics "wage war upon ourselves as they do against the heathen, and it is even common with them in the reports they send home to draw comparisons much to our prejudice and in favour of the worshippers of idols."[3] Mr. Eric Teichman, in his travels in China, found that the Catholics and Protestants are great stumbling-blocks to one another, and "the latter would probably generally admit that the former are usually more hostile to them than the heathen Chinese, and are their most formidable enemies. .....In many places the foreign Catholics work directly and unceasingly against the foreign Protestants, with disastrous results for the Christian spirit of their respective flocks."[4] If the Roman Catholics wage war upon the Protestants, the various Evangelical sects retaliate to the best of their ability. A striking example of what a missionary is capable of in this way may be found in the pages of Mr. W. A. Cook's book, *Through the Wildernesses of Brazil*. The priests of Europe, he says,

[1] *International Review of Missions* (Jan., 1921), p. 79.
[2] Bishop Graves, Pan-Anglican Congress, 1908.
[3] *Foreign Missions*, p. 233.
[4] E. Teichman, *Travels in N.W. China*, p. 198.

flock to Brazil "like vultures on a scent"; and he describes those who were in control in the villages he passed through on his errand of preaching and trading the Gospel as "sacred bullies," "dissolute," "degenerate," of "brutal countenance," or, more mildly, as "fat and fanatical."

Sad to say, the Roman Catholics are not above "sheep stealing," and they sometimes manage it on a fairly large scale. Our Fiji correspondents tell of a Rewa chief who became offended with the Wesleyan mission and verted to Roman Catholicism with a thousand of his people, who were one and all thankfully accepted by the representatives of the Papacy. In these circumstances, it is not surprising to find that antagonism sometimes runs high between these rival Christians. The missionaries pass on their hatred and their prejudices to their flock. In Fiji we have the Wesleyans pointing the finger of derision at the Catholics; while the Roman Catholics, being in the minority, hold scornfully aloof. In Lagos antagonism is persistent; the Protestants hate the Catholics, and would on no account intermarry. In British East Africa some years ago the feeling was so bitter that it is the considered opinion of our correspondent that it led indirectly to the proclamation of the British Protectorate over Uganda. The hostility is not now so active; but the Roman Catholics, as always, refuse to be party to any delimitation of areas or co-ordination of work. In Korea, where the Christian gospel of love has somehow taken root in the hotbed of general discontent, the antagonism between Catholic and Protestant has from time to time assumed an acute form. Some years ago the Protestants were deeply (and not unnaturally) stirred because the Catholics were collecting money by force from Protestant Koreans with which to build a Catholic Church. On another occasion

six Catholics were arrested on complaints made by Protestants and forcibly liberated by their co-religionists. Because a man arrested for burglary at the house of a Korean priest happened to die while under examination, he Protestants seized the opportunity to call the Catholics murderers.[1] One would think that the vindictive temper displayed by the rival religionists would hardly commend either branch of Christianity to the heathen spectator. But whether because political unrest forms a fertile soil for new ideas of every kind, or because—rightly or wrongly—Christianity is regarded as sympathetic to the movement for independence, the various Christian missions have made considerable progress in Korea. In recent years, however, this progress has been checked by the severe restrictions placed by the Japanese Government upon the evangelistic, medical, educational, and other activities of the missions. In Baghdad, where, our correspondent points out, proselytism is forbidden by law, and where any Moslem abandoning Islam is liable to the death penalty, missionary work is practically confined to the native Christians, and is carried on principally by the French Catholic Mission, which seeks to win over the members of the Chaldean Church to the Latin side, and is very successful in its work. In places where the Roman Catholic Mission is dominant it takes measures to remain so, and tolerates no rivals. The Wallis Island, under the French Government, is absolutely priest-ridden. The natives are fined if they do not go to church. They are actually forbidden to leave the island, although many do so in small canoes.

The Salvation Army (which, as we shall have occasion to note, is doing valuable social service in India, Burma,

[1] *Japan Herald*, May, 1903.

and elsewhere) is another thorn in the side of the regular missions, for the Army's missionaries are "sheep stealers" also. Moreover, the Army is very easy in its requirements; any one who comes to "inquire" is liable to be reckoned as a convert, although he may not have finally broken with "heathenism." Our correspondent in Hawaii says that there the Salvation Army gathers into its embrace converts of every kind and sort. Some twenty years ago it tried to establish itself in Fiji, but was requested to withdraw. Our correspondents there generally agree that "the Fijians are indolent, happy-go-lucky, and improvident, fond of music and singing, and would take to any religion which offered them a chance of these things." In spite of voluble profession of religion, they are really fundamentally indifferent; and if any new mission offering sufficient attraction came to-morrow, it would be safe to predict "that it would attract the majority of the Fijians." In South Africa the Bantu peoples are inclined to regard the public processioning, hymn-singing, and theatrical preaching of the Salvation Army as undignified. "The detribalized Kaffir aspires to be a 'coloured gentleman,'" and thinks that the "Salvation Army methods are 'ungenteel.'" Generally speaking, the Army has not much influence in South Africa, although here and there it has managed to establish itself to some extent. In Maritzburg, for example, there is a native Salvation Army band which plays quite creditably; but from most other districts our reports are "Influence, nil."

Those vigorous newcomers, the Seventh-Day Adventists, also stand outside the *entente cordiale* of the Protestant missions. They win their adherents by leakage from other Christian denominations rather than by the conversion of the heathen.

Over and above all these, it is interesting to note that

a considerable amount of foreign missionary work is undertaken by the Negro Churches of America. "Negro Baptists are carrying on work in five foreign countries, including Panama and Haiti. The African Methodist Episcopal Church has its missionaries in the British West Indies and Africa. This denomination is supporting two Bishops in Africa, and has recently elected a Bishop for South America. The African Methodist Episcopal Zion Church also has a Bishop for Africa, and has extended its work to South America, particularly in Brazil."[1] The activities of the American Negro Missions are not always welcomed by their white Christian brethren. Quite the contrary. From time to time an outcry is raised in certain quarters that "Ethiopianism, or the doctrine imported from America, under the guise of Christianity, of equality of black and white," is a source of danger to white rule in South Africa.[2]

[1] *Times American Supplement*, July 4, 1921.
[2] Lecture by Colonel Jeffreys, R.A., 1907.

II

THE QUESTION OF SUPPLY: SOURCES OF SUPPORT AND FIELDS OF EXPENDITURE

It is very difficult—indeed, one may at once say it is impossible—for any outsider to ascertain the exact cost of carrying Christ to the heathen. The *Missions Overseas* for 1920 contains a page of statistical information, but it is admittedly incomplete. The data relating to the Anglican societies are gathered from the societies' reports "as they furnish it," and of the non-Anglican societies only the principal ones are given. These returns show an income for the year 1919 of upwards of two and a-half millions of pounds and the employment of 5,247 clergy (2,663 European and 2,584 native) and 11,202 women (3,130 European and 8,072 native), in addition to medical men and women and a large number of lay workers of various kinds. This list does not include the various Roman Catholic missions, the Seventh-Day Adventists, the Salvation Army, nor any of the multitude of Continental, American, or Australasian missions. Consequently, the total income tabulated represents only a part, probably only a small part, of the annual cost of carrying overseas crude teachings rejected as obsolete and inaccurate by professed Christians here at home.

Early in 1921 an advertisement of the Church Missionary Society in a current periodical announced that the C.M.S. required an income of £700,000, and that in 1920 it employed 1,338 European missionaries and 13,325 native Christian workers. In November

"drastic cuts" were announced, and the sum appealed for was reduced to £600,000. At the same time the Wesleyan Methodists were appealing for £300,000 for the year's work. These two societies alone, therefore, would account for nearly a million between them.

In a pungent article in the *Sunday Express*[1] "Ignatius Phayre" urged that the millions collected for foreign missions should be used for the alleviation of distress at home. "It will be news to many," he wrote, "that something like £4,000,000 a year is collected in Great Britain and Ireland for the conversion of heathens to the Christian faith."

> The Church Missionary Society spends £393,000 in the wilder lands—East and West Africa, the Sudan, Turkish Arabia, and Persia—where we are now so hated.....The Bible Society has an income of £422,695. Its work is a marvellous romance, turning the Holy Book into 497 languages, including the Eskimo, for whom "the Lamb of God" must be translated as the "Little Seal," since anything woolly would convey no meaning at all to these Polar hunters.....That ancient society, the S.P.G., spends £229,000 a year on the Pagans of Polynesia, China, Madagascar, the Africas, Central and South America, and Korea—where Japanese officials do not favour British missionary efforts on their own revolting "Ireland."".....On all hands one hears echoes of mourning about the decay of religion. Not long ago Cardinal Vanutelli, of the Sacred College, addressed Pope Benedict on "the five plagues" which now afflict the faithful and turn them away from the Church.....Yet the central Roman Catholic Association spends £279,467 a year in spiritual and medical missions to remote and pagan lands. Here, surely, then, is a chance for the Churches to impress the backsliders at home.

[1] October 16, 1921.

> Let them take these millions of money in this exceptional emergency and use it for the alleviation of distress.

According to a chart prepared by the Rev. D. J. Fleming, New York City, and used by him at a Foreign Missions Conference at Long Island in 1918, and reproduced in the *China Mission Year Book*, the number of Protestant missionaries employed in

Africa	was	5,365,	or 39	per m. of population
China	,,	5,750	,, 18	,, ,,
India	,,	5,465	,, 17	,, ,,
Japan	,,	1,123	,, 19	,, ,,

In addition there was a native staff per million of population as follows :—

Africa	213
China	49
India	124
Japan	54

The negro churches of America are said to contribute $100,000 annually to foreign missionary work, and are to-day supporting 300 missionaries and 200 churches in these fields.[1] The total amount contributed by the missionary societies of America (United States and Canada) in 1915 for evangelization (apart from medical and educational work) for the whole world is given by Dr. E. C. Lobenstein, of the China Continuation Committee, as $18,302,000 (gold), about twenty-five per cent. of which would be remitted to China.

Some super-sensitive minds affect to regard the pecuniary aspect of affairs as something sordid ("material") and the examination of its details as an indelicacy. Nevertheless, there is eminently a case for inquiry where

[1] *Times American Supplement*, July 4, 1921.

publicly subscribed money, urgently needed for productive work or for succouring the diseased and starving populations bequeathed to us by the War, is being wasted in an attempt to disseminate grotesque pseudo-science, fictitious history, and confused and faulty morality. Further, an examination of the sources of income and the direction of expenditure helps to illuminate the whole question of missionary work. It is notorious that directly any organization becomes profitable to individual members a "vested interest" is created, the "limpets" hold tight, and the organization is kept alive so long as people can be found to supply the funds.

In the *Questionnaire* sent out by the R.P.A. an inquiry was made as to the sources of support of the various missions. As might be expected, the replies received were, for the most part, very indefinite; yet, taken as a whole, they give considerable assistance towards an evaluation of missionary effort. The various mission fields differ very much in the opening they offer to the worker; in the standard of culture and in the temperament of the people; in the length of time the work has been carried on. Then there is the character, the "personal equation" of the missionary himself, which more than anything determines the quality and quantity of the response he gets to his efforts. Each of these points is, or may be, a factor in the question of funds, so that we find some missions supported entirely from home, some partly self-supporting, and one or two not only self-supporting, but actually contributing to the home funds. In many cases, again, the income of the mission is supplemented by funds derived from land, trade, or a local industry.

Mauritius

Take, for example, the island of Mauritius, which has

a most interesting religious history, concerning which we are much indebted to Mr. Lucien Seillier for his full and comprehensive report. Mauritius was discovered by the Portuguese in 1507, but was abandoned by them to the Spaniards, who in their turn left it in 1598. It was next visited by the Dutch, who gave it the name of Mauritius and established a small colony on the coast. After a few years, however, they also left the island. The Dutch were succeeded by the French, who took possession of the territory in 1715, colonized it, and changed the name to Ile de France. A hundred years later there was still another change, for in 1810 it was taken by the British, who restored the Dutch name of Mauritius, but preserved the French language and the French law. During the whole of the eighteenth century the Roman Catholic religion was recognized in the laws of the colony, and the Church expenses were borne upon the yearly estimates. "Every master had to see that his black slaves were taught the principles of religion, and were regularly married among themselves and were duly baptized." Under the Act of Capitulation (1810) the privileges of the Roman Catholic religion were maintained; these privileges have since been extended to other denominations, and in 1854 the first Anglican bishop was appointed. Missionary work is carried on by a Central Board, assisted by Councils. The staff consists of eight European clergy and twenty-two native (Hindu or Hindo-Mauritian) priests, deacons, and catechists. In addition, there are about thirty clergy for the dependencies, which include Seychelles. The Presbyterians have had a Church in Mauritius since 1843. The Church of New Jerusalem dates from 1877; its adherents are few, but they belong to wealthy Mauritian families of European descent. The Seventh-Day Adventists appeared in 1913, and have now some

hundreds of followers, drawn away from the orthodox Protestant Churches; few converts have so far been gained from Roman Catholicism. Of the 118,000 Christians in Mauritius, 116,000 are Roman Catholics, 1,500 are Protestants of various denominations, 100 belong to the Church of New Jerusalem, and 400 are Seventh-Day Adventists. The Salvation Army and the Y.M.C.A. are failures here. The native black population, descendants of former slaves, are all, of course, professedly Christian. The Mohammedans and Hindus, who form two-thirds of the whole population, would seem to offer a potentially fruitful field for missionary work, and appeals are being made for more missionary chaplains; but, while "Hindus and Chinese are occasionally converted, Mohammedans never are." This does not mean that their minds are absolutely immovable on the details of their belief, for Mr. Seillier notes that a Mohammedan missionary has recently appeared on the scene and has engaged in an active propaganda which has led to a scission among the Mohammedans. The Budget expenditure on religion is about £15,000, exclusive of educational grants. This is supplemented by supporters in the colony and from American and European sources.

West Indies

As to the West Indies, we have reports from Mr. Jekyll and Mr. Mason in Jamaica, from a correspondent in Trinidad, and from Mr. Finlayson in British Guiana. In Jamaica the population is, if possible, even more mixed than in Mauritius. There are about 16,000 whites, 170,000 coloured, and 650,000 blacks, in addition to 18,000 Indian and some 4,000 or 5,000 Chinese and others. For upwards of a hundred years missions have been hard at work on the island. The predominant religion is that of the Church of England, which has had

a bishop there since 1824. In addition to the Anglican Church, which is said to be self-supporting, there are Roman Catholics, Baptists, and Wesleyans, who are wholly or partly maintained from home. Besides these, there are Salvation Army groups in some of the large towns, and a number of small sects under native control, such as the "Bedwardites, the Revivalists, and the Converters." In Trinidad the native population is also nominally Christian; but the population includes a considerable number of Indians and Chinese of the coolie class. Trinidad was colonized by the Spaniards in the sixteenth century, but capitulated to the British at the end of the eighteenth; consequently, the Roman Catholics have been longest in the field. The Church of England sent missionaries to the island nearly a hundred years ago, and has had a bishop there since 1872. The Anglicans were followed by the Moravians, and these, much more recently, by the Baptists and the Seventh-Day Adventists. Except in the case of the last comer, the mission work proper is mainly directed to the conversion of the Indians and Chinese, and derives its funds partly from adherents on the spot, partly from trading ("money lending"), and partly from home contributions.

British Guiana, where the native population is "slowly wasting away before the march of civilization," was given an Anglican bishop in 1843 and an archbishop in 1910. The missions there are largely self-supporting, and are in charge of converted natives, Indians, or Chinese, who are visited periodically by the priest or clergyman who supervises the district. Grants are made by the Government, but any deficit is made up locally. The Salvation Army confines its operations to the cities of Georgetown and New Amsterdam, where it has become "a glorified form of commercial Christianity,

conducting bakeries, lunch rooms, and shelters on a paying basis."

China

The islands of Mauritius and the West Indies, with their mixed populations, largely of alien origin of a low culture, and with a small ruling class professedly Christian, offer one kind of problem to the missionary. Countries such as China and Japan, with enormous native populations, with ancient and in many respects highly developed civilizations, and under non-Christian rule, offer quite another and more difficult problem. China has long attracted the ardent Christian propagandist, and many millions have been spent in the more or less vain attempt at the conversion of the Chinese. Christian missionaries first went to China as early as the sixth century; they went again in the thirteenth, when the Franciscan Fathers are said to have baptized 6,000 converts in eleven years. We find them there again in the sixteenth and seventeenth centuries, when the Jesuits, Franciscans, and Dominicans quarrelled among themselves as to methods and practices, and particularly as to "the best term to be used for 'God.'"[1] The Roman Catholics, therefore, have been intermittently at work in China for many centuries, and more or less continuously for the past two or three hundred years. These old-established missions "usually own a good deal of land acquired in a variety of ways."[2] As a result of their endeavours they claim to-day close upon two million converts, a number which is, however, seriously disputed by their Protestant rivals. The Protestants did not enter the field until the last century. In 1807 the London Missionary Society commenced

[1] Right Rev. J. C. Hoare, Bishop of Victoria, Hong Kong, *Mankind and the Church*, p. 249.

[2] E. Teichman, *Travels in N.W. China*, p. 36.

operations, and was followed by the American Board of Missions in 1830 and the American Episcopal Church in 1835. As a result of the opium war in 1840, facilities for missionary enterprise were much extended (for which the L. M. S. offered thanks to God at a public meeting held in London in January, 1843), and since then the Protestant missions have grown so tremendously that the Anglicans have now eleven bishops in China. Just before the War there were no fewer than twenty-three British, thirty-three American, and twelve Continental societies, all bent upon winning "ransomed sinners," whose songs shall "ascend unto the ears of the Lord of Sabaoth." The population of China is given in *Missions Overseas*, on the authority of "the latest *Year Book of China*," as 330,000,000; but in the current issue of *Whitaker's Almanack* it is put at 421,000,000—a tremendous difference. In the *Year Book* the total Christian population is returned as 2,468,307, of whom 1,957,165 are Roman Catholics and 511,142 Protestants (51,843 Anglicans). If these figures include the considerable European population (80,000 in 1914), they indicate a very meagre response for the labours of sixty-eight missionary societies and a propaganda which extends over a long period of years.

Mr. Jackson, of Shanghai, has forwarded a set of charts and tables published by the China Continuation Committee of Shanghai for the *China Mission Year Book* 1918, which relate to the activities of forty-one Protestant societies co-operating in China. These societies employed in 1917 a staff of 5,900 foreign and 23,345 Chinese workers (men and women) on evangelistic work. The Chinese contribution to this work amounts to 546,787 Mexican dollars, or £54,678 at the old rate of exchange. The total Christian constituency of these societies is put at 654,658, and includes communicants, baptized non-

communicants, and those under Christian instruction. The education and medical work will be dealt with in their place later. As a result of his inquiries, Mr. Jackson also ascertained that in 1921 the Roman Catholic Church missions in China employed 1,357 European priests and 941 Chinese priests. They had 9,317 churches and chapels, in addition to 1,350 "residential centres of priests." The number of their converts was estimated at 1,961,592, with an additional 136,960 under Christian instruction.

As I have already noted, the Protestants are inclined to question the value of the Roman Catholic figures, on the ground that it is made a profitable thing from a worldly point of view for the Chinese to enrol their names on the list of adherents of the Roman Church; and also it is said that the Jesuit mission, at least, baptizes pagan children at the point of death; in fact, in a publication of the S. P. C. K. it is stated that 41,000 such children were so baptized by the Jesuits at Shanghai in 1898.[1] Possibly the Roman Catholics may find similar grounds for impugning the validity of the Protestant returns.

In the whole of China there does not appear to be a single Chinese Christian Church independent of foreign help and foreign control. It is admitted that the present Church of China is only potentially a Chinese institution[2]—all the Christian churches are parasitic, none have taken root in the soil. Among the converts there are very few who belong to the cultured classes, nor does the immediate outlook appear particularly favourable to the spread of Christianity. In the past there has not only been good-humoured, con-

[1] *Mankind and the Church*, pp. 250–1.
[2] *Missions Overseas*, 1920, p. 77.

temptuous tolerance of Christian missions, but for educational and other reasons they have even received support from Confucian Chinese. Now, however, there are signs of change. In missionary literature it is remarked:—

> The attitude of the Chinese press generally towards Christianity is one of indifference. In some cases there is active opposition. An editor has started a Y. M. C. A.; but the C means Confucian. Reports come from several quarters of the "No-God Sect." .....This is not an organized body, but is a term applied to those who, through modern education, have come to see the uselessness of idols.....Their educational system does not carry them on to seek the true God. In our talks by the way these men listen, but they give one the impression that they are not at all keen on seeking the truth. A missionary, describing the homes of officers in the new Chinese army, writes: "You will see nothing like a door-god or a kitchen-god, or anything so crude. Even the ancestral tablet may possibly not be there. The wife will say: 'We are enlightened people.....Everything is changed. We belong to the No-God Society.'" [1]

One of our correspondents, Mr. Fletcher, who has been for upwards of seventeen years in the consular service in different parts of China and speaks Chinese fluently, writing concerning Kwangtung and Kwangsi, says that there the Protestant missions are supported mainly by funds from Europe and America, the Americans being specially lavish. The Canton Christian College alone is said to have received $200,000 gold for buildings in 1921. The Roman Catholics depend more upon contributions from their converts and upon rents, etc. They deal more particularly in landed properties. The American missions do a certain amount of trading; they

[1] *Missions Overseas*, 1920, p. 71.

have an American-Chinese Mission Bank, and introduce agricultural and other implements of industry. Lace making is also largely a mission industry. Another correspondent, writing from Hongkong, reports that the missions in South China are supported mainly by funds from Europe and America. He also remarks that many missions are actively engaged in trading and run regular "Business Departments." He has himself seen letters "asking for the 'sole agency' for certain articles and requesting samples." In Hongkong the missionaries are specially favoured by the Government; "recently part of an island was reserved almost entirely for them to the exclusion of the natives, although in Hongkong no such reservation exists for the ordinary working-class European." The Hongkong Government has recently given $50,000 to the C. M. S. in aid of its work.

The local Y. M. C. A. and Y. W. C. A. are very active, and include among their members several prominent officials. The Salvation Army is making a beginning in one or two places, but does not yet appear to have obtained any real standing in China. On the other hand, an active Buddhist propaganda is reported;[1] one monastery alone is said to have received a thousand monks in a single year. The Christian missions to the Buddhists on the Sino-Tibetan frontier are reported to be practically without result. The Catholic, Moravian, and China Inland Missions have been working on the frontier for the past fifty years, but they make no converts among the Tibetans; the only persons they influence are to be found among the Chinese settlers.[2] A new mission known as the "Holy Rollers" is about to try its powers at expounding Christianity to the Tibetan Buddhists.[3]

[1] *International Review of Missions*, Jan., 1921, p. 12.
[2] E. Teichman, *Travels in N.W. China*, p. 136. [3] *Ibid.*, p. 119.

The following extract quoted by the *Church Missionary Review*,[1] giving the reasons assigned by Mr. Chen Tu-Seu in the *Chinese Recorder* for the non-acceptance of Christianity by the Chinese, is of interest in our inquiry :—

> (1) The insincerity of some Christians; (2) diplomatic troubles arising out of Christian missions; (3) the reverence of the Chinese for their own sages; (4) the democratic character of the Bible, as opposed to the aristocratic traditions of the Chinese classics which deal with kings and nobles; (5) the anti-foreign spirit; (6) conflicts between Christians and non-Christians; (7) the antagonism between Christianity and ancestor-worship; (8) the literary inferiority of the Bible to the classics; (9) ignorance; (10) the suspicions aroused by the mystic practices of the Roman Catholics. With respect to the first of these points, somewhat similar testimony is given by a missionary who has devoted himself to special work among Buddhists. He says that, in his experience, the obstacle in ninety cases out of a hundred which prevented Buddhist monks from accepting Christianity was that they found Christians in China assumed an unsympathetic attitude towards others, and this was regarded as characteristic of the Gospel of Christ.

Mohammedanism, like Buddhism, appears to be extending, and is known as Ch'ing Chen Chiao, or the Pure and True Religion. Where its adherents are numerous, as in places like Kansu, even the Pure and True has its divisions. There are

> those who follow the Lao Chiao (Old Religion) and those who follow the Hsin Chiao (New Religion), which I have heard compared by the Chinese to the Catholic and Protestant Churches of Christianity. These two sects are bitterly hostile to one another, and, generally speaking, the Mohammedans are

[1] March, 1921, p. 93.

always quarrelling among themselves about religious matters. But, in spite of these apparent internal dissensions, they present on the whole a united front towards the Chinese and the rest of the world, and in this unity (as also in the case of the unity of the Catholic Church) lies their amazing strength to-day. I have heard the Chinese compare both Islam and the Catholic Church to vast world-wide secret societies bound together for purposes of mutual benefit and protection against the rest of mankind. At present the Moslems of North West China, though unsupported by the Treaties of any Foreign Powers.....have acquired by their own efforts a privileged and independent position, and indeed are now the principal power in the province. .....Islam has become, so to speak, naturalized among the Chinese, and is firmly rooted as a native faith, without retaining, as far as its believers are concerned, any alien character; while Protestant Christianity remains in most cases a foreign institution supported by foreign energy, brains, and money.[1]

JAPAN

In Japan the original religion, Shinto, a mixture of Nature Worship and Ancestor Worship, is still the prevailing religion, although more often than not it is overlaid with Buddhism, which was introduced into the country in the sixth century. It was not until 1859 that Japan was open to foreigners, and not until 1873 that it was lawful for a Japanese to become a Christian. It is, therefore, only during the last fifty or sixty years that this particular field has been available to the missionary, and within that period pretty well every kind of Christianity seems to have rushed in to share the convert spoil. The R.P.A. *Questionnaire* has elicited replies from a correspondent at Osaka and from two

[1] E. Teichman, *Travels in N.W. China*, pp. 147–50.

others (Mr. Mason, a forty-four years' resident in Japan, and Mr. Yoshiro Oyama) in Yokohama. In both places missions have been established by the Roman Catholics, Church of England, Russian Orthodox, Methodist Episcopalian, Methodist Presbyterian, Canadian Methodist, Baptist, Congregational, Reformed Dutch Church, United Brethren, Holiness Mission, Disciples of Christ, Mormons, Christian Science, Seventh-Day Adventists, Salvation Army, Christ's Second Coming, and others. The Church of England established a bishop in Japan in 1883, and has now six bishops there. The Catholics have an archbishop and three bishops. The various missions derive their support almost entirely from European and American sources. I have seen no very recent estimate of the total amount of foreign money going into Japan for proselytizing purposes, but in 1903 it was put at close upon five million yen (£2,500,000). At that time there were in the country about five hundred Protestant missionaries and three hundred Catholic.[1] These missions have a population of nearly eighty millions to operate upon, but the number of their converts is small.

Mr. Yoshiro Oyama puts the number of "nominal Christians" in Yokohama to-day at about 5,000 in a population of 444,000. He says:—

> Christianity is not making much progress among the educated people.....Buddhist missionaries are more successful than Christian missionaries because of their non-destructive views.....The progress of the Salvation Army has made great strides. But their minds become daily more corrupt.

Mr. Mason is even more emphatic as to the failure of Christian missionaries to attract the educated man. Among these Christianity makes

[1] *Japan Weekly Chronicle*, May 13, 1903.

no progress at all; the educated Japanese is frankly materialistic; he is a Rationalist without ideals.

Concerning converts in general, he remarks:—

> One missionary confessed to me that after fifteen years' work in a certain district in Japan he knew of but one genuine convert that he had made, and she was his wife's maidservant.

In regard to the Salvation Army:—

> Except for certain charitable work, I am aware of no other progress being made by it.

Our Osaka correspondent writes:—

> I have heard missionaries say that their only chance to get in was before the would-be converts had become educated. Uncomfortable seats, inartistic churches, and insistence on Sunday attendance at church keep a good number from going beyond the stage of "inquirers."……A missionary clergyman of long standing once told me that in ten years the leakage among converts was in exact proportion to the number of new converts made……A lecture on Christianity is often promptly followed by one on Buddhism. Missionary lectures and visits are permitted by the mill authorities, but are dealt with in this way afterwards.

The Japanese statesmen of to-day offer no opposition to the missionary; nevertheless, the missionaries themselves do not report any too hopefully. Shintoism is gaining ground, they say; there are new stirrings of life in Buddhism; and there are indications that Emperor Worship has grown rather than weakened under the stimulus of contact with Christianity.[1]

India

The great Indian peninsula, with a population approaching that of China, offers still another problem

[1] *International Review of Missions*, Jan., 1921, p. 5.

to the missionary. The population is composed of various races, representing almost every stage of culture, speaking upwards of two hundred different languages, and holding different and sometimes antagonistic faiths, with deeply-rooted customs which influence both the policy of the Government and the daily lives of individuals. Quite 69 per cent. of the people are Hindus, 21 per cent. are Mohammedans, 3 per cent. Buddhists (Burma), leaving 7 per cent. for the other religions, which include 3,000,000 Sikhs, 1,250,000 Jains, 100,000 Parsees, 10,000,000 Animists, and rather under 4,000,000 Christians, nearly two-thirds of whom are to be found in the South: in Madras, with the native states of Travancore and Cochin. The earliest Christian missionaries penetrated the country as far back as the sixth century; the first Protestants were Lutherans, who started work at Tranquebar under Danish protection in 1705. The old East India Company did not favour the missionaries, and it was not until 1814 that it consented to the foundation of the See of Calcutta; to-day, a hundred years later, the Church of England has about a dozen bishops in India.

Enormous sums of money are spent on the propagation of Christianity in India; the funds are derived not only from European sources and from Indian Christians, but from the general revenue also—that is to say, from the taxation of people to many of whom Christianity is an abomination.

> In 1913 the leading Calcutta commercial organ, the *Capital*, pointed out that Europeans "have bishops and chaplains with handsome stipends paid out of the general revenues," and proceeded to add: "It is not reasonable that Hindus and Mohammedans of India should be taxed to enable a section of the Christian community to get their religion on the cheap" (S. Haldar).

Punjab.—It is not without significance that more replies to the *Questionnaire* have been received from both European and Indian correspondents in the Punjab than from any other part of India. The Punjab has a population of about twenty millions, mainly Mohammedans, Hindus, and Sikhs. In the chief city, Lahore, there are Catholic and Protestant missions, both European and American :—

> The American Presbyterian Mission was established some time in the late forties of the nineteenth century—about 1846. This is the most important mission in the Punjab (" G.").

All correspondents agree that the missions are supported almost entirely by funds from Europe and America. This is, of course, what one would expect, since the converts are drawn mainly from the poorest classes. The converts among the educated classes are few :—

> A few educated Indians have become Christians during their residence in Europe or America, where they went for education. They were led to adopt that religion either attracted by European civilization or as a necessary condition to enable them to marry European wives (" D.").

One correspondent, Dr. Dewan, thinks Christianity *is* making progress among the educated classes :—

> The reason is the better style of living. Very few become Christians through conviction.

Our other Punjab correspondents, however, assert emphatically that among the educated classes there are practically no conversions :—

> The position of the joint Hindu family makes it practically impossible (H. F. Forbes, I.C.S.).
>
> The higher caste Hindus regard Christianity with tolerant contempt. Moslems, though perhaps even more tolerant, are not open to conversion (V. Payne).

The various Churches are generally supported and controlled from abroad; but there is one Christian body under Indian control which was started a few years ago:—

> This is an all-India affair, with branches in several provinces, the European members assisting the society by advice ("G.").

In Rawalpindi, also, the first Christian mission to appear was the American Presbyterian. This came in the spring of 1856; the Roman Catholics some twenty years later, and the C. of E. within the last thirty years. The converts are mainly of the most ignorant and illiterate classes, their contributions are "a negligible quantity," and the missions are supported almost entirely from Europe and America. There is, however,

> a self-supporting congregation (so-called) of about one hundred members in the city (J. G. M. Robinson).

United Provinces.—In the United Provinces the number of Christians is estimated to be not more than 0.3 per cent. of the population, and of these the greater number are Europeans and Anglo-Indians. The C. M. S. commenced operations in Allahabad in 1813, and was followed by the S. P. G., the American Methodist Episcopalian, American Presbyterian, Y. M. C. A., Baptist, Roman Catholic, and others. All these missions are maintained by funds from Europe and America; the C. of E. receives support from the Government also. The converts are almost entirely "from the sweeper caste (those who remove night soil) and Chamars (who do menial work, leather work, etc.).....The chief recruiting grounds are the Moradabad and Bareilly Districts and out-of-the-way towns and villages."

A copy of the *Indian Witness*[1] lies before me contain-

[1] February 21, 1917.

ing a jubilant account of the march of "two hundred sweeper Christians" through the streets of Sambhal. At the head rode Padre Wilson, then came the sweepers four abreast; bringing up the rear came the Bishop and his party riding in private carriages. "Proud high-caste Hindus and haughty Mohammedans stepped aside to make way for the marching singing sweepers.....Here was a Hindu temple—a pause in the march before it, and the cry *Yisu Masih Ki Jai!* smote it, as if to crumble its walls. Here was a Mohammedan mosque—and the shout of Christian triumph rose to awe the watching throng with its daring." What lowly and despised sweeper would not turn Christian for such a rich reward as this day of triumph over those who shrink from his polluting touch!

> I think that during these one hundred years not less than £40,000,000 have been spent by these different missions in the U. P. alone for missionary work—i.e., in acquiring property, building churches, convents, schools, colleges, orphanages, dispensaries, etc., and maintaining a large staff of missionaries, pastors, catechists, teachers, lay-women workers, etc., as well as providing for converts.....What is the result? The number of Indian Christians in U. P. is only 0.1 per cent. of the population—a mere drop in the ocean. This one fact is quite sufficient to convince every unbiased mind that missionary work in U. P. has been a complete failure.....Though I have been here for the last four or five years, I have not heard of any convert in Allahabad. As a matter of fact, the Christian missions in U. P. do not and will not attract any converts unless a big famine sets in ("Keralan").

There is no native-controlled Church in Allahabad, but

> in Dehra Dun there is a Church of Reformed Presbyterians controlled and supported entirely by Indian Christians ("Keralan").

Another Allahabad correspondent, who occupies a very responsible position in the Government service, gives the number of Indian Christians in Allahabad as "693 Anglican Communion, 15 Congregationalists, 145 Methodists, and 2 Quakers." He is of opinion that missionaries had more success in the past than they have to-day.

A third correspondent, "An English Barrister," holds the contrary opinion—that Christian missions probably attract more converts than formerly, but rather from the point of view of education, ethics, and social welfare than of religion.

Bombay.—From the Bombay Presidency we have brief replies from correspondents in Bombay, Ahmedabad, and Surat. The prevailing religions here are Hindu, Mohammedan, and Zoroastrian. In Ahmedabad the principal mission seems to be that of the Irish Presbyterians, who have been working there for the last sixty years. There are also the Roman Catholics, Methodists (American), Anglican, Salvation Army, and Alliance Mission (American). All these are supported from Europe and America. In addition, there are a few pastors (native Christians) working in the neighbouring province of Cutch, maintained by native Christians. There are fewer converts than formerly, and practically none among educated Indians. In Surat the number of native Christians is said to be "negligible." Mr. J. B. Dordi, a Parsee surgeon, is of opinion that Christianity "will never make any progress whatever among the educated classes." He says further:—

> In fact, I have never personally heard of even a member of the so-called "depressed classes" being converted to Christianity in my district.
>
> In Bombay the missionaries have comparatively little success (D. D. Karvé).

A "Bombay Parsee Rationalist," replying as to sources of income, writes:—

> I know of no settlement in India which is supported by the natives or the converts.....Some trade is carried on by the mission which benefits the settlement and gives encouragement to native industries.

Sind.—From Sind Mr. H. H. Manghirmalani replies that the principal missions there are those of the Church of England, Church of Scotland, Roman Catholics, and Wesleyans, who have been there for over fifty years. They are

> supported from abroad, supplemented by contributions of converts, and subsidized (in the case of the C. of E. and R. C.) by the Government from public funds which are mainly derived from Hindus and Moslems.

Decidedly Christianity makes no progress among the educated classes in Sind, and is attracting fewer converts generally "because the idea of national revival in all its aspects holds sway."

Bihar.—From the Ranchi District of Bihar replies to the *Questionnaire* have come from Mr. S. Haldar, magistrate (retired), and Mr. A. J. Roy and Mr. Jitendental Bose, Bengali gentlemen who have resided in the district for thirty years, and who are both senior members of the local Bar. From them we learn that the earliest missionaries in their district were German Evangelical Lutherans, who came in 1844; the Anglicans came twenty-five years later, and the Roman Catholics (Belgian Jesuits) in 1885. All are supported entirely by funds from Europe. "No contributions are made by converts."

> In years of scarcity the missions reap good crops of converts; but, on the whole, there are fewer converts now (S. Haldar).

> Railway communications have facilitated emigration, and during last year's scarcity a large number emigrated to the labour districts, while in the past they would perhaps have sought the assistance of the missions by turning converts (A. J. Roy).
>
> I believe there has been a check. There is also a tendency towards reversion to former faith (J. Bose).

All agree that Christianity is making no progress among the educated classes in their district :—

> Christianity hardly appeals to the intellectual Hindus, who have highly evolved and comprehensive religious systems of their own, designed to meet the moral and spiritual needs of men and women of all grades of spiritual progress (A. J. Roy).

Madras.—Nearly three-fifths of the total Christian population of India are found in Madras, including the native States of Cochin and Travancore. We have no correspondents in Cochin, but we have three in Travancore—one (Mr. K. V. Natesa Aiyar) an engineer, and two others who are teachers; we have also two correspondents in Madras. The chief sects in Travancore are the Catholic Romo-Syrian, Catholic Latin Church, Syrian Jacobite, and Syrian Mar Thoma, which claim to have been founded by St. Thomas, and which can certainly be traced back to the sixth century. The London Missionary Society gained a footing in 1805, the Church Missionary Society in 1879, the Salvation Army in 1891, a Brethren Mission in 1896, and a Missouri Lutheran Mission in 1909. All the Protestant missions are supported from Europe and America. The Syrian Churches are under native control, although the Romo-Syrian and the Syrian Jacobite are subject to the spiritual supremacy of Rome and Antioch. The people "are all exceedingly superstitious, and are priest- or

church-ridden." Mission work in Southern India is, however,

> stagnant now, except in a way among the lowest communities, who alone profit by the social uplift resulting from conversion (K. V. Natesa Aiyar).
>
> The so-called "untouchables" are in some cases not free to use the public roads, tanks, or wells. In the hope of gaining this privilege they believe the missionaries and join the new faith. With the awakening of educated India to these evils such conversions are diminishing. The depressed classes mission of Hindus aims at removing the social barriers, and thus renders change of faith (or superstition) unnecessary ("T.").

The Presidency of Madras has a population of forty-one and a-half millions, of whom about 90 per cent. are Hindus. There are a million and a quarter Christians, and of these the majority are Catholics of one sort or another. Among the Protestant missions there are the Church of England, Wesleyan, Methodist, and Lutheran, some of which date from the early days of the British occupation. They are supported and controlled from Europe and America:—

> Trading by missions is carried on to a certain extent. Schools of handicrafts, such as brick and tile making, weaving and carpentry, were established originally with a view to providing converts, who are outcasted, with a means of livelihood; and these schools, where successful, have helped in the upkeep of their respective missions (Major G. A. Taylor).

In past times "the greatest number of converts has been obtained in Madras," writes Mr. D. D. Karvé. Our other Madras correspondent, however, is of opinion that there are fewer converts to-day than formerly—"hardly any except in hard times." From Tanjore, South Madras, Mr. M. V. Sitaraman writes that there are Roman

Catholic and Protestant missions, Portuguese and Danish, which have been at work for fifty years or more, and are supported by funds from home :—

> The converts, being generally the poorest and uncultured, receive more than they give.....Christianity makes no progress at all among the educated classes, because it is lower than Hinduism or Buddhism..... The missions have exhausted themselves.....their appeal is to the emotions, and not to the intellect.

Burma

From different parts of Burma replies have been received from four correspondents, two especially valuable from "A." and "B.," who occupy important responsible positions, and who are therefore obliged to withhold their names from publication. Burma has a population of about thirteen millions, of whom eleven millions are Buddhists. Of the remaining two millions there were, according to the census of 1911, some 190,000 who were entered as Christians. Not a very great result for the years of work put in by the numerous missions. Roman Catholics, Anglicans, American Baptists, American Methodist Episcopalians, Wesleyan Methodists, Salvation Army, Seventh-Day Adventists—all have their representatives in Burma. The American Baptist Mission is one of the oldest, biggest, and wealthiest, and commenced operations over a century ago; but the Roman Catholics, perhaps equally important, were in Burma still earlier. The missions draw large sums from Europe and America, but also receive considerable local contributions. Trading is not recognized by the missions, but is carried on as a private concern by certain missionaries :—

> They have imported American articles, and sold them at a profit to Europeans and natives. There is still, I believe, a considerable trade in drugs and

patent medicines. One mission runs a sawmill and a large printing establishment ("A.").

There is no Christian Church entirely independent of foreign control, but

> there have been various "heretical" movements and attempts to establish native Christian Churches. These have invariably been suppressed. In one case the law was invoked to punish the heretic for sedition ("A."). Some years ago there was an interesting instance where a stalwart Karen convert started an heretical sect of his own and got a considerable following. The Baptists, etc., were greatly perturbed, as they lost in pocket by the schism ("B.").

Christianity makes "no progress at all among the educated Burmans, Chinese, Indians, and Japanese in Burma.....the Karens contribute most of the converts" ("B.").

> The great mass of the converts in Burma are converted criminals, especially Karens and other hill tribes ("A.").

There is a certain amount of active Buddhist opposition to the Christian missions, undertaken in defence of Buddhism:—

> The Buddhist is not inclined to proselytize, but he has been roused to defend his beliefs and attack his opponents ("A.").

In Tenasserim, annexed after the first Burmese war in 1826, the Roman Catholics and American Baptists are very active. The Baptists are supported from America, and the Roman Catholics partly from France,

> but chiefly by contributions from Eurasian Christians. The "Christian Brother" missionary has charge of a rubber estate for the Church.....Roman Catholics are increasing among Eurasians. They are becoming a power. Huge subscriptions have

been raised for a huge country colony, rubber estates, etc., by Bro. James (W. S. Rhodes).

In Mandalay there are a number of active missions also, most of them dating from the British annexation of Upper Burma after the third Burmese war in 1885.

Ceylon

Ceylon, which is also included within our Indian dominions, has to-day a population of rather more than four millions. The earliest European settlements were made along the coast by the Portuguese in the early days of the sixteenth century; after about a century and a-half they were dispossessed by the Dutch, who were in their turn dispossessed by the British in 1796. The *Questionnaire* elicited replies from four correspondents, medical men and others, well qualified to give information. The highest estimate of the number of Christians in Ceylon is given by Mr. J. H. P. Wijesinghe as 409,168. Mission work is carried on by Roman Catholics (since 1544), Church of England (1795), Wesleyans (1814), Baptists (1812), Congregationalists (1812), Salvationists (1883), Presbyterians, Friends Mission, Lutherans, Plymouth Brethren, United Christian Brethren, Syrian Christians, Apostolic Faith, Seventh-Day Adventists, Catholic Apostolic, Jacobite, and others. These missions are largely supported by funds from the parent organizations and from local sources:—

> Most of the Roman Catholic priests in the country districts lease lands and shops. In the maritime provinces the toll of 10 per cent. of the fishing proves a handsome revenue to the Church. At the commencement of the sea-going season fishermen are reminded by means of sermons, etc., that the apostles followed their occupation in life, and now extend their special protection to the followers of their old calling.

> The size of the vineyard has remained stationary for many years, although labourers are recruited in Europe with unabated enthusiasm.....The following percentages will give an accurate idea of the extent of conversions to Christianity during a decade:—
>
> | Buddhists | | Hindus | | Mohammedans | | Christians | |
> |---|---|---|---|---|---|---|---|
> | 1901 | 1911 | 1901 | 1911 | 1901 | 1911 | 1901 | 1911 |
> | 60.05 | 60.25 | 23.19 | 22.85 | 6.90 | 6.91 | 9.79 | 9.96 |
>
> (J. H. P. W.)
>
> The more enlightened classes seem to be little influenced by Christianity.....The Roman Catholics are perhaps making the most headway owing to their better organization and to their less "worldly" lives. They seem to be far more in sympathy with their native flocks than any of the other missionary bodies.....They supplement their revenues by the ownership and cultivation of land, chiefly coco-nut estates (A. E. Maddock).

Another correspondent, Mr. C. A. Hewavitarvey, speaks of a Buddhist revival, which is having a very powerful effect in Ceylon.

Mesopotamia

Baghdad.—Here we are concerned with a population of close upon three millions, of whom it is estimated that some 79,000 are native Christians. Our correspondent, Mr. H. F. Forbes, writes that French Catholic missions have been working in Basra, Baghdad, and Mosul for at least thirty years, while the American Presbyterian Mission has been at Basra for the last fifteen years. The former is supplied by funds from France and by local contributions; the latter almost entirely from America. There is also a Chaldean Church which is apparently independent. The work of the Catholic and Protestant missionaries is directed to the conversion of the Chaldeans; proselytizing among Moslems is rigorously forbidden.

Any Moslem abandoning Islam is liable to the death penalty. Consequently the Catholics have practically left Islam alone save for a little teaching and some medical work among the Moslems. There never has been a Moslem convert. The real work there has been entirely among the native Christians. In this the Americans, who are few, have done little. The Catholics, who are a State-supported French mission, are chiefly interested (1) in winning over members of the Chaldean Church to the "Latin rite"—i.e., from the native Church to the Roman, and (2) in gallicizing the wealthier classes. In both these efforts they have been very successful.

South Africa

The Union of South Africa, which includes the Cape of Good Hope, Natal, the Transvaal, the Orange Free State, and the South-West Protectorate, covers an area of 795,296 square miles, with a comparatively small scattered population of six millions (less than the population of London), of whom one and a-half millions are white. The Cape and Natal were discovered by the Portuguese navigators at the end of the fifteenth century, but they did not found any settlements. The earliest European settlers in South Africa were the Dutch, who occupied the shores of Table Bay and the adjacent lands in the seventeenth century. The first Europeans to settle in Natal were the English in 1824; the Dutch were earliest in the Transvaal and the Orange Free State. Wherever Europeans went Christian missionaries have gone also, and during the past hundred years very large sums of money and much personal energy have been expended in the effort to Christianize the four and a-half millions of coloured people in South Africa. It is doubtful whether the results are such as to afford the smallest satisfaction to either Christian or Rationalist.

Mr. F. J. Nance sends us an extract from the census of the Union of South Africa for 1911, in which the religions of the coloured people (i.e., negroes, Asiatics, and all not of European descent) are enumerated as follows:—

CHRISTIAN

		Per cent.
Church of Rome	37,242	0.79
Greek Church	17	
Baptists	11,205	0.24
Christian Scientists	25	
French Protestants	2,552	0.05
Paris Mission	1,272	0.03
Mormons	16	
Plymouth Brethren	239	
Salvation Army	2,041	0.04
Seventh-Day Adventists	424	0.01
Unitarians	14	
Protestants	4,358	0.09
Unsectarian	501	0.01
Other Christians	14,078	0.30
Dutch Churches	204,702	4.36
Anglican Churches	276,849	5.89
Presbyterian Churches	72,114	1.53
Congregationalists	147,023	3.13
London Mission	26,950	0.57
Primitive Methodists	822	0.02
Wesleyans	456,017	9.71
United Methodists	1,287	0.03
African Methodists	59,103	1.26
Other Methodists	296	0.01
Lutherans	122,391	2.61
Moravians	21,288	0.45
Berlin Mission	23,131	0.49
Rhenish Mission	23,399	0.50
Other Lutherans	5,099	0.11

NON-CHRISTIAN

Jews	7	
Buddhists	394	0.01

NON-CHRISTIAN (*continued*)

		Per cent.
Confucians	1,389	... 0.03
Hindus	115,701	... 2.46
Mohammedans	45,842	... 0.98
Parsees	344	... 0.01
Others	2,130	... 0.05

NO RELIGION

No religion (so stated on census paper) ...	... 3,012,648	... 64.14
Others and indefinite ...	464	... 0.01
Unknown or not stated ...	3,769	... 0.08
Grand total	4,697,152	100.00

The foregoing tables show one and a-half million converts (real and nominal) gained to Christianity through the labours of thousands of missionaries "preaching the word" for a hundred years or more. These converts are distributed among no fewer than twenty-nine sects, sufficiently diverse in their Christianity as to require separate classification. The Church of England, whose native adherents in South Africa appear to be almost equal in number to the population of Bradford, supports an Archbishop and ten or eleven Bishops and Assistant Bishops to minister to their spiritual needs and to those of their white brethren.

Cape of Good Hope.—The *Questionnaire* elicited replies from Mr. S. A. Hey (King Williamstown) and Mr. A. E. Halsted (Port Elizabeth), both of whom are gentlemen holding positions which offer opportunities of wide experience. The most important missions here are the Wesleyan, Church of England, Episcopal, Roman Catholic, Moravian, Free Church of Scotland, and Dutch Reformed Church. There is the Salvation Army also, but it is "none too popular with the natives," and less so than

formerly. The "officers" are becoming "arrogant and luxurious," and have "little, if any, influence with the natives."

The various missions are supported by

> funds from Europe, Government grants, and fees from pupils.....Free grants of land are given (S. A. H.).
>
> Free railway coaches are provided for Dutch Reformed, Catholic, and Church of England, and concessions allowed all denominations except Ethiopians.....A hut tax is usually collected; school fees; and contributions by trading. One missioner terrorizes the Hottentot congregation backsliders with threats of non-burial rites if 6d. a week contribution is not maintained (wages 15s. a month)..... At the German Moravian Mission at Whittlesea (owning 15,000 morgen of land, worth £200,000) an Ethiopian movement slacked the payment of taxes, so the Government in 1919 passed the Shilo Act, giving 800 morgen personally to the mission and placing the remainder under village management. Hence a boy refusing to pay hut tax of 10s. can now be legally evicted by the Moravians (A. E. H.).

Both correspondents agree that the missions are attracting more (nominal) converts than formerly, for reasons quite independent of religion:—

> The old native code has a greater restraint on their morals, and they naturally choose the path of least resistance (S. A. H.).
>
> Most natives would like to read, and so send their children to school (A. E. H.).

Native sects are constantly springing up, and of these the most notorious in recent years are the Israelites, who refused to take orders from any Government authorities unless their Prophet Enoch declared that such orders were sanctioned by Jehovah, God of Israel. They camped on Government ground at Bulhoek, near Queenstown, in the Cape Province, and would not move;

they also caused a lot of trouble by refusing to allow subpœnaed witnesses to attend the Courts, and by generally failing to fulfil the ordinary duties of citizenship. An ultimatum was sent, but to this Enoch replied in an evasive and rambling letter that he would not move unless Jehovah ordered. Eventually force was used against them, a large number of arrests was made, and in December (1921), after a trial lasting ten days, the poor Prophet Enoch and his two brothers were sentenced to six years' imprisonment with hard labour for sedition, and a hundred of their fellow dupes received sentences varying from three years' to eighteen months' imprisonment.

Natal.—Seven replies have come in from this province, from the Hon. C. G. Jackson (Judge of the Native High Court), Mr. Harold Athersoll, Mr. F. Elleker, "A." (lately holding a responsible official position), "B.," "C.," and "D." Three of these gentlemen write with a clear bias in favour of Christianity. "B.," indeed, definitely assumes "the benefits of Christian teaching," which is the very thing as to which inquiry is being made.

The Church of England, Wesleyan, American Zulu Mission, Presbyterian, Congregational, Salvation Army, Paris Mission, Swedish, Norwegian, and German Lutheran Missions, Roman Catholics, Trappists, Dutch Reformed Church, Church of the Province of South Africa, and Seventh-Day Adventists are all represented in Natal. Some have been active since 1842; others have appeared only during the last twenty years. Nearly all of them are supported largely by funds from Europe and America:—

> Probably none of the missions are self-supporting. Europeans contribute largely (comparatively speaking), and generous contributions are received from overseas.....There are certain remissions, and

> Government assistance is given financially for educational purposes.....No trading by missionaries, except maybe the Trappists, who have industrial schools and use coloured labour (their converts) in the manufacture of articles for sale.....In certain isolated cases, where, in the past, it is reported that trading was carried on, the influence would, I imagine, be detrimental to the success of mission work (C. G. J.).
>
> In my long experience of forty years in the Government service, no case of trading by missionaries has come to my knowledge ("A.").
>
> The Trappists engage in trading operations ("B.").
>
> The Natal Parliament passed an Act some thirty years ago prohibiting grants of land or monetary assistance to missionary societies.....Where trading is carried on by missionaries, it is done for the personal benefit of the missionary, and not for the society ("C.").
>
> The Trappists are engaged in trading and manufacturing; and, getting the work done for little or nothing, undersell those who have to pay for labour ("D.").

Except the Ethiopian, all the Christian Churches have been under European (or American) control; but the native congregations are becoming restive :—

> There has been a great tendency lately to throw off European control; and new sects, with fanciful names, have been started, which are politically dangerous, and have little or no Christian spirit in them (C. G. J.).

Mr. Jackson's opinion receives strong corroboration in a passage cited by the *International Review of Missions*[1] from a book on *The Black Problem*, written by Mr. Jabavu, a B.A. of London, whom I met while he was over here for his studies, and who struck me as a very

[1] Jan., 1921, p. 42.

"live" and capable young man. He is the son of the late Tengo Jabavu, well known as editor of the native paper *Imvo*. In his book Mr. Jabavu says:—

> They [our people] say that Christianity must be opposed; that we must fabricate a religion of our own. Christianity is the white man's religion, which must be uprooted; we must unite to compass our freedom, opposing the white man tooth and nail.

There is considerable conflict of testimony as to the progress made by the missions of to-day as compared with the past. If the tendency described by Mr. Jabavu is at all widespread, then the missions will win fewer and fewer adherents to Christianity, and various new religions—probably corrupt forms of Christianity—will spring up. On the other hand, there are strong motives quite independent of real conversion which draw people to the missions:—

> The past ten years or so have witnessed a considerable expansion in mission work. It is now regarded with greater sympathy by Europeans, and the outlook is promising for still greater developments in the future (C. G. J.).
>
> Christianity is making great progress among the natives throughout Natal and Zululand ("A.").
>
> More [converts], because there is an increasing desire among the natives for education, and they naturally go to the mission schools to acquire it. They seek "education," not religion ("C.").
>
> My son-in-law in Zululand informs me that one of the missionaries there has gained only one real convert in ten years ("D.").
>
> Christian missions are attracting proportionately fewer converts than in the past (H. A.).

The replies as to the progress made by the Salvation Army are equally contradictory:—

The Salvation Army is making steady progress (C. G. J.).

No progress, but they are highly respected ("A.").

No progress ("B.").

In Maritzburg we have a Salvation Army band composed of natives, who play very creditably. The banging of the drum and the blowing of the trumpet are just the things to appeal to the native mind ("C.").

Dwindling and dawdling (H. A.).

Southern Rhodesia, Matabeleland.—The principal Christian missions here are the London Missionary Society, Roman Catholic, Presbyterian, Seventh-Day Adventist, Reformed Dutch Church, and Salvation Army. Our correspondent writes that, except in the case of the Dutch Church, all these missions are supported chiefly by funds from overseas :—

The number of converts appears to be stationary.

Orange Free State.—Replies have been received from Bethulie (Mr. J. J. Wardhaugh), Harrismith (Mr. A. L. Clarke, Acting Commandant of Witzieshoek Native Reserve, and Mr. C. Baker), Ladybrand (Captain G. Tylden, J.P., and Mr. L. Vlotman), and Vredefort (Mr. R. Horn, a thirty-eight years' resident in South Africa).

The most important Christian missions in the Orange Free State are the Church of England, Wesleyan, Baptist, Roman Catholic, Dutch Reformed Church, Episcopal Ethiopian, African Methodist, Apostolic Faith Mission, and African Presbyterian Bafolisi Church. There are also other "fancy brands under local leadership which crop up from time to time." The first four missions are supported to a large extent by funds from overseas, supplemented by contributions from their South African congregations; the Dutch Reformed is supported by South African funds :—

> There are seven definitely-defined mission lands and mission reserves in the Free State—viz., Bethulie, Edenburg, Fauresmith, Harrismith, Heilbron, Ladybrand, and Thaba 'Nchu, totalling 31,431 morgen (L. V.). [A morgen = 2.1 acres.]

The African Churches, which are under native control, are supported entirely by contributions from their converts. They are not looked upon with favour by the white Christian community, and are said to be "more political than religious":—

> The Ethiopians are not allowed to establish themselves in Bethulie (J. J. W.).

The Salvation Army does not seem to have met with much success in the Orange Free State. An attempt was made to establish a unit in Vredefort, "but it left on account of poor support." Once again we have a difference of opinion as to the number of converts now being attracted by Christian missions:—

> The natives (not living in town locations) do not take kindly to monogamy. They still buy their wives [lobola], and they treat their wives better than those married in any church (J. J. W., Bethulie).
>
> Missions are attracting more converts than in the past (A. L. C., Harrismith).
>
> No noticeable increase (G. T., Ladybrand).
>
> It is extremely doubtful whether any single positive convert is ever made at all (L. V., Ladybrand).
>
> More (R. H., Vredefort).

Transvaal.—Reports have been received from Mr. C. R. Prance, the son of an English clergyman, who has spent twenty years in the Orange Free State and the Transvaal, and is a South African by adoption, from Mr. F. J. Nance, and from another correspondent, "A." The Dutch Reformed Church is perhaps the most important here. In addition, there are the usual missions,

supported "mainly by white funds," and a variety of native Churches which are self-supporting :—

> The country reeks with "one-man" sects ; mostly pernicious. There is also the "A. M. E.," working frankly on anti-white lines. And the Ninevite criminal gang.....I doubt if even the missionaries know the facility with which the Christian nigger secretes new brands of Christianity, sets up as head of a new sect, does good business till it stales, and starts another. On very good authority it is stated that in one location of perhaps 200 "souls" there are well over a dozen distinct brands of Christianity, each the original and only genuine. The notorious criminal organization, "the Ninevites," is a case in point: started by a criminal in gaol, who found religion there, and secreted the Ninevite idea from the Bible kindly supplied by the chaplain. On his release he got the thing in full swing, with ritual murder as one of the chief attractions, and the thing has ramified into a widespread public danger. There is also the "A. M. E.," whose chief tenets are hatred of the white and hope of his extermination (C. R. P.).
>
> Once a convert gets fed-up with the sect he belongs to, he sets out and starts one of his own and gives it some fancy name, and generally gets a few followers to his banner and adorns himself with some attractive emblem, such as a distinctive headdress ("A.").

"A." thinks the Salvation Army has considerable influence in the Transvaal, but Mr. Prance is of opinion that its influence is "practically nil." Both correspondents agree that the Christian missions are attracting more converts than in the past :—

> The detribalized Kaffir's desire to be a "coloured gentleman" is inordinate, and Christianity seems increasingly accepted as the badge of gentility. The mission school is also almost the only chance of

> getting the needful veneer of "learning," and this gives the Churches a grip, in addition to the heavy pull obtained from the comfortable doctrine that death (which the Kaffir dreads) is to the Christian not death at all, but birth to a life of equality (at least) with the white (C. R. P.)

Basutoland Protectorate.—Here, where there are 403,000 natives to about 1,400 whites, we gather from our correspondent (Mr. A. S. MacIntyre, Chief Instructor, Government Industrial Schools) that the chief Christian missions are the Paris Evangelical Mission ("French Protestants"), established in 1833, the Roman Catholic (about 1864), and the Church of England (about 1874). Some years ago the Presbyterians and Wesleyans withdrew from Basutoland in favour of the French Protestants. The missions are supported mainly by their converts. There are no native-controlled Churches in the Protectorate other than a few Ethiopians in the south, who are not making any headway. Nor is there any settlement of the Salvation Army. The missions are attracting an increasing number of converts.

East Africa

Nairobi.—The East Africa Protectorate, now to be known as Kenya, covers an area of 200,000 square miles, with an estimated population of 4,000,000. This is a comparatively new field for missionary effort, but during the last thirty or thirty-five years Christian missions of all kinds have appeared—English, Scotch, American, German, French, and Italian. Among these are the C. M. S., the U. F. Church of Scotland, the African Inland Mission (American), the Seventh-Day Adventists, a Lutheran Mission (German), and Roman Catholic Missions of different nationalities. Our correspondent, who gives impressions gained during a five years' resi-

dence, believes that all these missions are supported in great measure by funds from Europe and America. Some of the American missions trade. Mission publications report great increases in the number of conversions and "mass movements" in various districts. As to this our correspondent would appear to have no knowledge. The Christian missions in B. E. A., he thinks, do good civilizing work,

> more through the personal influence of the missionary, if he is the right type of man, than through any specific teaching.

Nyasaland Protectorate.—This Protectorate covers an area of nearly 40,000 square miles, with a population estimated at about one and a-quarter millions, which includes 700 Europeans and 400 Asiatics. The principal missions at work here are those of the Church of Scotland, the Church of England, and the French Catholics, which are supported entirely by funds from Europe.

> As there is a tendency to education among the young natives, no doubt missionaries are attracting more converts, for every school-going child is supposed to be a Christian. When they grow up each follows his own bent as regards religion. On the whole, in spite of Christian missionaries' efforts, there is no settled religion for the natives except Mohammedanism ("P.").

That the missionaries themselves are keenly conscious of the hostility of Mohammedanism may be seen from the following quotation, taken from a report sent by a missionary from one of his out-stations:—

> The village is rabidly Islam and fiercely hostile. I left another one this morning where there have been no baptisms as yet, and now nothing is happening; the catechumens have all lapsed. Another

> teacher tells me that his catechumens who were due for baptism this year have all gone off to Islam. .....For some reason, during the last four years Islam has increased in power and hostility enormously.....It has been a revelation to me of the grip Islam has among the Yaos.

When, however, their own god fails them, in emergencies even Moslem villagers have no objection to seeking the aid of the miracle-working Christian deity.

> The chief, Musa, when the drought looked like spoiling the rice crop, asked the mission to join with the Mohammedans in prayer for rain. Prayers were offered in Church on Septuagesima Sunday, and the much-needed rain came afterwards.[1]

In many respects East Africa is a hard row for the missionary to hoe. It is inhabited by tribes of racially different peoples, many of whom do not readily lend themselves to conversion. Concerning the Wamegi, Mr. Roscoe (formerly of the C. M. S.) writes:—

> At the end of seven years' work among them I left, without having made much progress with their spiritual welfare.[2]

Similarly of the Wagogo:—

> They have proved a difficult people to interest in religious matters.[3]

With the Toro he found it "uphill work";[4] and as for the Bateso, so far as could be discovered, they did not seem to have any idea of "a Creator" or of a "superior being."[5] On the other hand, the Baganda—who, it may be said, are in advance of the tribes near them in civil, social, and political matters—are all nominally Christianized; so also are the Ankole and the Basoga.

[1] *Missions Overseas Review* (1920), p. 113.
[2] John Roscoe, M.A., *Twenty-five Years in East Africa* (1921), p. 32.
[3] P. 46. [4] P. 204. [5] P. 228.

Tunisia (French Protectorate).—This Protectorate covers an area of 45,000 square miles, and has a population estimated at two millions, of whom more than one half are Berbers and Arabs. The town of Tunis has a population of a quarter of a million, which includes Arabs, Jews, Italians, French, and Maltese. The Church of England has had a mission at work for about seventy-five years, the North African Mission for thirty-five years, the Methodist Episcopalian and American Baptist Missions for twelve and ten years respectively. The S. P. G. also carries on a school among the Jews.

Our correspondent, Colonel Tweddell, observes that the English missions are supported entirely from England and the American from America.

> The Government tolerates but does not favour them.

Colonel Tweddell puts the number of native Christians as "five," and, in answer to the query as to the increase or decrease in the number of converts, says they "could not well be fewer than at present." There does not appear to be any rival Moslem or Buddhist mission; but, curiously enough, "Theosophy is said to be making considerable headway."

West Africa

The Colony and Protectorate of Nigeria.—Our correspondents write from Lagos (Mr. S. V. White), Calabar Hinterland (Mr. G. N. Snowden), and Sierra Leone (Mr. Z. D. Leomy). The area of the whole territory is 336,000 square miles, with a native population of sixteen and a-half millions, of whom about four millions are nominally Christian. The chief missionary societies are the Church of England, Church of Scotland, Wesleyan, Baptist, and Roman Catholic, some of which have been proselytizing for the past seventy-five years or more.

The C. M. S. group in Nigeria now numbers seventy-eight English missionaries and seventy-two African clergymen, with 772 lay helpers.[1]

The white clergy are paid from Europe and America, but considerable sums appear to be sent from Lagos to England, France, and America. The native contributions to the C. M. S. Mission are as much as £42,353, and the native Church in the southern provinces is self-supporting.[2] Two of the C. of E. Bishops are native Africans. There are also definitely African Christian Churches under native control, such as the United African Church, the Bethel African Church, and the Zion African Church, in some of which polygamy is countenanced. Certain of the native converts to Christianity have been quick to understand how to make a profit out of the credulous. One gentleman, who posed as Elijah the Second, had many followers; but, alas! he was "imprisoned for misconduct, and has since died."[3]

> A native becomes a convert, and, turning out more smart and spiritual than his fellows, is sent out in charge of a mission in some outlying native "town." I have known many instances of this where the native missionary becomes nothing more nor less than a harpy, living on the ignorance of the people to whom he is sent. He teaches reading and writing, etc., and gets rich and prosperous (G. N. S.).

West Africa is *par excellence* the happy hunting-ground for the missionary, and "mass" conversions are not uncommon. In 1919 the baptisms in Western Equatorial Africa were stated to be over 9,000.[4] How many of these are real conversions is quite another story, for there appear to be "free-lance baptizers, who pretend

[1] *International Review of Missions* (Jan., 1921), p. 34*n*.
[2] *Ibid.*
[3] *Missions Overseas* (1920), p. 103.
[4] *Ibid.*, p. 11.

for the sake of gain to make people Christians, and even to confirm them."[1] The Christian missionary of to-day has, however, to meet formidable opposition. Not only is Mohammedanism spreading

> because the Moslems are more brotherly and tolerant towards those who differ from them, and are less hypocritical (S. V. W.),

but complaint is made in missionary circles[2] that in Lagos

> three distinct anti-Christian movements have arisen: the Unitarian Brotherhood, a branch of the National Secular Society, and a branch of the Ahmadi sect—a modernist movement among young Moslems. Literature sent out from England and America to propagate the doctrines of these sects is often read by some of those educated in the mission schools. .....Anti-Christian doctrine, carried by African clerks and traders, is spreading to the interior, and the literature is read in many parts of the Hausa States.

As to the number of converts now being made opinions differ. Missionary publications exult over the "deepening of spiritual life," and lament the number of backsliders. Our own correspondents report over widely separated districts, and give the number as "fewer" for Lagos, "more" for Calabar Hinterland, and "doubtful" for Sierra Leone.

Australia

In an illuminating article in the Melbourne *Argus*,[3] aimed specially at German missions, and for that reason perhaps unusually candid in its disclosures, we read that

> the problem that faces Australia at the moment is not the missionary as a minister of religion, or

[1] *Missions Overseas* (1920), p. 103. [2] *Ibid.*
[3] August 2, 1921.

the missionary as a doctor of medicine, but the missionary as a business man, and a very astute business man at that. All the missions are extensive land-holders, selling their copra in the open market, and deriving an annual income running into many thousands of pounds. The two largest German missions are the Mission of the Sacred Heart of Jesus Christ and the Mission of the Holy Ghost. The former owns 35,000 acres freehold throughout the islands, the latter owns 17,000. And for business purposes they are gravely registered as companies under the titles, "The Sacred Heart of Jesus Christ, Limited," and the "Holy Ghost, Limited." The former is actually the fourth largest trading concern in the late German islands. Besides its plantations it conducts saw mills and other commercial enterprises. Throughout the war these missions, with the smaller ones, claimed immunity on the score of religion, and endeavoured to gain the same privileges for the business side of the concern as had been granted the spiritual side. A Customs officer at Rabaul tells how the missions were importing large quantities of wine duty-free "for use at Communion." Becoming suspicious, he opened a case, and found that it contained champagne, sparkling hock, and other wines not usually associated with the Communion service. The missionaries were granted liberal concessions with regard to the recruiting of natives, as workers on their plantations were ingenuously styled "pupils" or "converts." Many of the missionaries were far keener on converting their coconuts into copra than on converting Kanakas to Christianity.

Fiji

The Crown Colony of Fiji consists of a group of about two hundred islands and islets, with a gross area of about 7,000 square miles. The population was estimated in 1917 at 165,991, of whom 91,013 were native Fijians,

61,153 Indians, 4,824 Europeans, with some Polynesian, Chinese, and others. All natives are nominally Christian, and belong chiefly to the Methodist Church of Australia, which settled in Fiji in 1835. The Methodists draw their funds largely from Australia and New Zealand. The Roman Catholics (French), who came in 1844, are maintained by local funds; the Church of England—a comparatively late comer in the field (1870)—in large measure supports its own representatives, but an effort is being made to collect £10,000 for a C. of E. Cathedral in Suva. The Seventh-Day Adventists, who made their first appearance in these islands as recently as 1905, are supported from America and by local contributions. There is in addition a native Church.

> A schism from the Methodist Church, known as "Tanatina," started operations about fourteen years ago in the eastern portion of the Fiji group. It is controlled entirely by natives, and is similar in some respects to the Free Church of Tonga ("A.").

Eight replies to the *Questionnaire* were received from Fiji, and one from Rotuma; most of them both full and valuable, written by men who have ample opportunity of acquiring information. From Suva replies came from "A." and Mr. J. B. Turner, the latter a retired planter who has lived in Fiji for fifty years; from Levuka we heard from "B.," Mr. C. F. Small, and Mr. W. J. Roach; Mr. J. B. Giblin, for fifty years a country settler in Fiji, writes from Rewa; "C.," with twenty-six years' experience, from Dreketi; Mr. John N. Bayly, planter, from Nadi; and "D." replies from Rotuma.

As to trading by missionaries and special remission of taxation, we learn that

> Organs, harmoniums, and furniture imported for church or religious purposes are free of import

duty. The incomes of charitable and religious institutions are exempt from income tax ("A.").

The Catholic mission engages in trade and receives large quantities of copra from natives. Both Catholic and Methodist missions own large areas of land ("B.").

Both the Wesleyans and Roman Catholics have land in many parts of the group, and interests in copra plantations and town lands (C. F. S.).

When the missions were well established the missionaries traded with the natives.....In 1869 a large trading station was run in Levuka by the head of the Wesleyan mission, under the names of Moore and Smith (J. B. G.).

Missions own big coconut stations, and all get in a large quantity of copra. Most missions are more than self-supporting (W. J. R.).

As all native Fijians are supposed to be Christianized, there is not much scope for ordinary mission work, except among the Indians. The missionaries, however, contrive to carry on their various activities in a greater or less degree. The mission schools, for example, "pull in all children of native converts," although, indeed, there would appear to be a doubt as to the advisability of teaching the natives "too much English," as the missionaries are afraid "that the assistance of books would lose them their flocks." So far as concerns the present and future, the conditions must be rather discouraging to the missionary.

As a rule, natives think less of missions than they did a few years ago.....The native converts are what I would term "only skin deep," or "politic" Christians. The Indian labourers have their own religion; there are very few converts to Christianity among them (J. B. T.).

The natives occasionally turn about when a missionary displeases them, but seldom do so on conviction. The Indians may go to the missionary

schools or become "converts," but always for some material advantage or worldly position. The educated youngsters hate manual labour, and go in for clerking, inspectors, motor-car driving, picture-show work, or the like ("C.").

As a whole, the natives are indifferent, and if a new mission or sect came here to-morrow offering very good worldly gains, I make bold to say that the new mission would attract the majority of the Fijians (J. B.).

The island of Rotuma, which is under the administration of Fiji, has an area of about 300 square miles and a population of about 2,000, all of whom are nominally Christian, one-third Roman Catholic, and two-thirds Methodists. There is considerable antagonism between the two, even to the length of producing disruption among families. Both missions—the Methodists come from Australia—have been in Rotuma for fifty years, and are supported entirely by local contributions.

There are strong grounds for believing that both missions do a bit of trading on occasion. It is against the law. The R. C. mission handles and ships its copra, has a drying platform, two copra houses to store copra, a launch, etc., and plenty of native labourers, who get no remuneration beyond their food ("D.").

New Guinea

In the list of properties in private ownership in what was formerly German New Guinea we find the following:—

	Acres.
Rheinische Mission (Lutheran Calvinists) ...	2,897
Neuendettalsau Mission (Lutheran) ...	10,411
Liebenzell Mission (Lutheran)	25
Methodist Mission (Australian)	5,387
Moorish Mission (Roman Catholic) ...	4,087

	Acres.
Capuchin Mission (Roman Catholic)	... 1,159
Sacred Heart Mission (Roman Catholic)	... 39,536
Catholic Mission of the Holy Ghost	... 17,203[1]

Hawaiian Islands

The Hawaiian Islands, discovered by Captain Cook in 1798, were annexed by the United States in 1900. They form a chain, many hundreds of miles long, in the Pacific Ocean, and are of volcanic origin. Only eight of them are inhabited, and the population, which numbers altogether about 200,000, is very mixed. About 35,000 are native Hawaiians, all nominally Christian; 75,000 are Japanese, 30,000 Chinese, 30,000 whites, and the remainder of various nationalities. All, with the exception of the natives and the whites, were introduced into the islands as sugar-plantation labourers. The *Questionnaire* has brought a reply from Mr. J. J. Havery, whose connection with Hawaii extends over twenty years, with some additional notes from another correspondent, "M." The principal missions are the Roman Catholic, Methodist, and Mormon. The first Protestant missionaries arrived about 1820, and, contrary to the usual experience, in these prosperous and salubrious islands the various sects seem to live together without any particular antagonism.

> They are supported by converts and wealthy Christians of the islands.....Much money is contributed through the Board of Foreign Missions (American) and sent to less favoured islands to the south.....The missions attract fewer converts than in the past (J. J. H.).
>
> The missionaries have a big hold upon the land. It has been their custom in these South Sea islands to pick out the choicest strips, often in the centre of

[1] *Times Empire Supplement*, May 24, 1921.

> the capital, which later become real estate of an enormous value. On these lands they trade and grow rich; the R. C. Church has one of the best office sites in Honolulu.....The Board of Foreign Missions has a large building containing palatial offices and a large concert hall.....The missionary party of Honolulu, under the name of the United Welfare League, have a campaign for raising 297,000 dollars for the activities of 1920; sixteen organizations are represented, and the money is to be divided *pro rata* ("M.").

The Salvation Army also finds the Hawaiian Islands a happy hunting-ground.

> It gets converts from all races represented here, and is certainly progressing rapidly (J. J. H.).

British Guiana

The North-West District, reported upon by Mr. Walter Finlayson, covers an area of 8,000 square miles, with a population of 4,000, of whom about 2,500 are reputedly Christian. The principal missions at work here are the Roman Catholic and the Church of England, which have been established for about five and twenty years.

> The stations are for the most part self-supporting, and are in charge of converted natives. They are visited periodically by the priest or clergyman in charge of the district, who resides, in some instances, at a considerable distance from the mission. Whatever deficit there may be in the working of them is made good locally.

There are probably fewer conversions to-day than in the past. The "black man's burden" is pressing heavily upon the aboriginal races.

> The Indians are slowly wasting away before the march of civilization. It is only a matter of time when they will be as extinct as the "Dodo."

III

THE STATUS OF THE MISSIONARY

In missionary publications the missionary is usually represented as a man apart, as one who leads a life of devotion, self-denial, and self-sacrifice. He is one of the elect, blessed with "the glorious gift of living actually the missionary life," to quote Dr. Moule.[1] He is the chosen instrument employed by Almighty God to lift the poor heathen out of his darkness and degradation, and to save his soul from eternal damnation. His activities are described by a London Missionary Society publication as the cultivation of "The Garden of God." Boys and girls just emerging from adolescence are inspired by the fancy pictures painted by missionary lecturers in search of funds; they see the reclaimed heathen in his shining robes of glory, and, confident that they have the whole truth, they in their turn are ready and eager not only to instruct the child races of the world, but to overthrow the philosophies and religions of the ancient civilizations of India, China, and Japan. Many years ago I knew a girl of sixteen who commenced to learn Greek so that she might read the New Testament "in the original," and, thus armed, go out to confound the enemies of Christianity in China. Happily for herself, the initial difficulties of the Greek grammar preserved the disciples of Confucius from her well-meant ministrations. Much may be forgiven to the crude assurance of ignorant sixteen,

[1] *Pan-Anglican Congress Report* (1908), p. 5.

but there are others of more mature years whose complacent conceit has little or no justification.

Whatever future missionaries may be—and great changes are foreshadowed—the missionaries of the past have been by no means picked men and women. Here and there, there has appeared a man of outstanding character and ability who has deserved well of humanity, whatever might be the creed he happened to represent; but these have been few and far between, and out of the scores of thousands of men and women occupied in "carrying Christ" to the heathen of the world, the overwhelming majority are very ordinary persons, poorly equipped for their task. To realize the truth of this one has only to study missionary literature—missionary periodicals and books written by missionaries. One will reveal an amazing arrogance, ascribing all the virtues to Christian peoples—more especially Christian English—and all the vices to the non-Christian the missionary is out to convert, and may go so far as to depict the missionary teacher inculcating a love of athletics, of social service, and even of truth by the aid of the stick.[1] Another overflows with unction—and this is the commonest type—retailing the "noble results" of the decision "to confess Christ in baptism" by anecdotes such as this:—

> A young Hindu student, B.A. of the University, became a Christian at ——, and wrote to the city of his graduation not long after, saying: "I cheated in the exam.; now I am a Christian, and cannot go on without acknowledging the wrong I did, and cannot go on calling myself—B.A." The gospel is the power of God unto salvation.[2]

[1] C. E. Tyndale Biscoe, M.A., *Kashmir in Sunlight and Shade* (1922).

[2] *Church Missionary Review*, March, 1921.

Or another, with envenomed pen, draws this picture of a fellow missionary labouring on behalf of the older branch of Christianity :—

> One morning we witnessed the celebration of Mass by a white priest. He first made the people about him hopelessly drunk, at the same time reducing himself to the same condition, then stood—the vicar of Beelzebub—before a so-called altar, performing a mockery of religious rites.[1]

In other cases—and these are the finest and rarest—there appears a real sympathy and understanding of native customs and codes of morality, with a broad and wise tolerance, which is bound to have a good influence wherever it may be found.[2]

Probably the majority, whether they admit it or not, take up the missionary's career either as an outlet for their superabundant energies,[3] or else as a sheer matter of business, as a means of earning a livelihood; and, just as in other professions, some individuals manage to make an exceedingly good thing out of it. It is here that we touch one essential difference between the aims of the ordinary business man and the "sacred calling" of the missionary. The former, openly and avowedly, seeks to make as good an income as he can; the latter goes out to "proclaim Jesus Christ and Him crucified" to the heathen—to teach the Christian gospel with its constant reiteration of the blessings of poverty and the curse of riches. Here at home Christian preachers vary their interpretations of the Gospel according to their temperament or to suit

[1] G. Cyril Claridge, *Wild Bush Tribes of Tropical Africa* (1922), pp. 66–7.

[2] Rev. J. Roscoe, *Twenty-five Years in East Africa* (1921).

[3] This is especially true of the unmarried woman missionaries. Failing an individual, they seek a cause to which they can devote themselves.

the convenience of the hour, and "literalism" is treated with the deepest scorn. But the benighted heathen cannot be expected to reach this pitch of Christian perfection without considerable experience, and it can hardly be convincing to a beginner to be taught to aspire to the blessings of poverty by one who is notoriously and without shame enjoying the curse of riches.

Some thirty or more years ago, when Mr. W. S. Caine, at that time a member of Parliament, and certain other persons, spoke in criticism of "missionary luxury," a great cry of indignation came from mission circles. The necessity for asceticism on the part of the teachers of Christianity was vigorously repudiated; and, to demonstrate its uselessness, one much-quoted writer on the staff of Bishop's College, Calcutta, went so far as to give specific examples of missionaries in India who had lived in the native quarter and adopted the native life, who had won "respect and affection from the heathen—everything but converts."[1] Some writers frankly contended that missions were to be regarded as a profession and not as a vocation. But this was going to extremes; most missions prefer the idea of a vocation; they look upon it as something much higher than a mere profession.

In the *Questionnaire* sent out by the R. P. A. an inquiry was made as to the conditions of missionary life at the present day, and the question was asked whether the average missionary in the given district was "able to live in a more luxurious manner than would be possible for a man of similar ability and attainments to live in Europe and America."

I am not sure that "luxurious" was quite the happiest word to use in drawing up this question. It might be

[1] *History of the C. M. S.*, vol. iii, p. 349.

taken to suggest the possession of such extravagances as Rolls-Royce cars, diamonds, and laces, or champagne dinners. The intention of the inquiry was to ascertain whether it is actually to the pecuniary or social profit of a man to choose the career of a missionary; whether a man who at home would never have ability to rise above the level of a lower division clerk, or a lower form master in an elementary school, or a middling mechanic, does not find it materially and socially profitable to become a missionary in foreign lands. We have also to take into consideration the fact that the standard of comfort which would approach luxury to an Englishman living in England might be no more than reasonable necessity to the same man living in the East.

The status of the missionary is bound to vary very greatly, according (1) to the society which employs him, (2) to the people to whom he is sent, and (3) his own personality. A man of strong personality and high character will command the support and respect of those among whom his lot is thrown, where a weaker one is looked upon with contempt.

Reviewing the whole field of missionary activities, so far as the material before us admits, and bearing the foregoing qualifications in mind, the reply to the question, in so far as it relates to Protestants, must be emphatically "Yes." To this there are undoubtedly marked and noteworthy exceptions—more particularly among the women missionaries—besides many cases on the border line. Further, in the case of Roman Catholic missions, there seems to be no doubt that, whatever wealth may accrue to the Catholic Church through its missionary settlements and properties, the missionary priests and nuns, as a rule, lead very frugal, self-denying lives.

In estimating the status of the missionary, it must further be taken into consideration that, while most mis-

sionaries carry on their work in perfect safety, in disturbed states, or in new and little-known countries, individuals often run very considerable risk. So recently as last October, the American Lutheran Mission at Suj Bulak was reported to have been raided by Kurdish brigands, who tore the clothes from the women and brutally beat M. Bachimont, a Frenchman attached to the mission. These cases are, however, the rare exception nowadays.

China

Mr. Reginald Farrer, whose untimely death in Burma is deeply mourned not only by his many personal friends, but by all familiar with his delightful books, spent two years (1914–16) botanizing on the borders of China and Tibet. In his volumes entitled *On the Eaves of the World* he is plain and outspoken as to his experiences of missionaries on the far borders of the West.[1] Of two of these gentlemen he cannot speak too highly, especially of a Mr. Christie, who was justly cherished "as a man, not as a missionary"; but of the missionary in general he writes :—

> A young man of the English provinces who, without any knowledge of the spiritual needs of the East, or any notions of what reactions so new a ferment as Christianity might produce in the life of the Orient if it could be introduced, nevertheless considers that his own crude youth is capable of teaching his great-great-grandmother to suck the duck's egg of religious truth, is already embarked on the disease of inflation, which leads to dangerous places.

Let such a one come to China and settle himself without intercourse with any sane or sensible Europeans "in a position of authority and influence which could

[1] Vol. ii, pp. 84–94.

never have entered his head at home as the wildest dream"; let him associate only with those who share his views; let him "read nothing but the astonishing rubbish with which mission bookshelves are solely and invariably crammed," and it cannot then be wondered at that he develops cranks and crotchets and crazes to such a degree that "after forty there is hardly a man on the Border who can be considered wholly sane."

> Some of them cultivate a form of epidemic hysteria, in which they jabber jargon, and declare it the Pentecostal gift of tongues; others prefer an engendered epilepsy, in which they roll and grovel across the floor, and are called Rollers in consequence. Each form of frenzy detests the other with a truly early Christian intensity, and attributes to all who disagree with it the nearest degrees of kinship with the Evil One.

The Catholic priest, whose creed rests upon authority, is usually leisured, educated, polished, and interested in life and humanity. The Church of England also breeds much the same spirit in its members.

> But up the Border, with singular infelicity, the work of conversion is entrusted chiefly, if not solely, to members of the small heretical sects and schisms of Protestantism, joined to the Church of England and each other in an *ad hoc* alliance that thinly veils the theological hatred which still persists, much to the edification of the non-Christian laity and the amusement of the Buddhist hierarchy.

As to the hardships of the missionary's career, Mr. Farrer says :—

> Too much is talked of the hardships and heroism of missionary life.....many of them but exchange their former life for one of much greater "affluence and innocence." The one price they have to pay is that of life at home.....Sentimentality apart, no sacrifice is involved in giving up a life of insigni-

> ficance and squalor in some ugly little tenement in some hideous English town to enjoy a far better income, a far better position, far more power and importance, in some beautiful Tibetan house on the March, or even in the dull flatness of some Chinese town. For suddenly the man who has hitherto been a nobody in a crowd becomes a person of consideration and prominence, courteously entreated by people to whom he would hardly otherwise have spoken. .....Not, of course, that the risks of life are wholly absent. Where are they that?

Apart from the medical missionaries—of whose admirable work Mr. Farrer speaks with warm appreciation—the others seem to lead "a life of much pleasantness in these parts, subject to the various vicissitudes of life in China. But it is not a life to widen the sympathies or the mind." Their work does not fill their time, so their lives revolve round their own domestic affairs and the misdoings of other people's servants, tales of which are brought into the mission kitchen. "Every mission station is a constant ganglion of gossip, and the map is covered over with a reticulation of these scandal spots." The missionaries learn nothing; they say "with conscious pride that they have 'no time' for such matters —a pretence which is patently a pretence." The missionary at Jo-ni, while Mr. Farrer was there, was acting post-master, and in trust for his mails, but he did not scruple to have a letter written by Mr. Farrer's servant read out to him by his Chinese teacher.[1]

Mr. Eric Teichman, to whose instructive book of travels in North-West China I have already had occasion to refer, remarks that the celibacy of the Catholics gives them a great advantage over the Protestants for evangelizing purposes. The Catholics can and do merge themselves

[1] Vol. ii, p. 239.

with the Chinese in a way impossible to the ordinary Protestant missionary; they enter into the lives of the Chinese people and preach their doctrines from among them, while the Protestants, who usually live a Western life in a Western home, are cut off from contact with those whom they seek to influence. The celibate priest, moreover, living on the merest pittance in Chinese style, is a much more economical instrument than the Protestant living as a European, "the cost of whose maintenance with his family in foreign style accounts for a large proportion of the missionary funds collected at home." Again:—

> The extended summer holidays of the Protestant missionaries, when they abandon their work in the hot cities to retire for months on end to their hill resorts, are often criticized as making a thoroughly bad impression among thinking Chinese. The Catholic priests, and most of the members of the China Inland Mission, never dream of abandoning their work in this way, and naturally gain greatly thereby.....Few other foreigners in China, whether merchants or officials, though often far less comfortably housed in the interior than the missionaries, think it necessary to give up their work in the hot weather in the way the latter are in the habit of doing.

Referring to the kind of man employed in missionary work, Mr. Teichman writes:—

> Proper selection does not always seem to be exercised by the home boards of the societies in sending missionaries to China, and the idea would seem to be that any one who subscribes to the necessary dogma is good enough to go and attempt to convert the Chinese. But, in dealing with a people of such acute intelligence and ancient civilization, the exact reverse is rather the case, and quality would appear to be much more important than

> quantity in missionary work. Many missionaries give one the idea of having taken up the work principally as a means of livelihood, and plod along on their daily round like clerks in a city office; and there are stations where such men have been working for decades with practically nothing to show in the way of a native Church at the end; others are obviously not fitted by intellect or education for the work; others, again, attracted by the romance of travel in unknown lands (and the writer has every sympathy with them), spend their time rushing round the country, preferably on the borders of Tibet, on the pretext of distributing texts and "scripture portions" in Chinese, or some tribal dialect, the effect of which in converting the heathen is practically nil. Others, again, are scholarly men, with liberal ideas and full of sympathy with the Chinese, and it is these who are doing the good work. But, on the whole, there is a remarkable variety in the standard of education and intellect among the Protestant missionaries in China; and the Catholic priests would appear to be well ahead of them in this respect.[1]

Earlier in his book Mr. Teichman speaks of "the type of corybantic missionary of little education familiar to most travellers in the interior of China."[2]

In South China, so far as direct pay is concerned, the mission workers stationed in *Kwantung* and *Kwangsi* would not appear to have much margin for luxurious living:—

> The mission usually provides good dwellings for its members, but all missionaries are underpaid..... A man of twenty years' standing may get £200 per annum. In small missions perhaps he may get no more than £30 (W. J. B. F.).

[1] Eric Teichman, C.I.E., *Travels of a Consular Officer in North-West China* (1921), pp. 196–206.
[2] *Ibid.*, p. 119.

In *Hong Kong*, we are told, practically all missionaries

> live in very fine houses, much better than those they left at home. Their food is better, and they have unlimited servants cheap. They are usually supplied free with coal, light, and coolies. I have seen missionary houses in China which in England could be tenanted by only very rich people. The Bishop of South China lives in a palace. Catholic priests live on a lower scale than Protestants, but all live well ("Y.").

JAPAN

Of the missionaries working in *Yokohama* we learn that a certain percentage live very well (W. B. M.), and that

> the average missionary in certain districts is able to live better than would be possible for a man of similar ability and attainments in Europe or America (Y. O.).

In *Osaka* the English missionary is sometimes poorly paid, and has a struggle to make ends meet. Not so with the American, however:—

> The American missionary gets various "grants" from his Board, and seems to get support from America for whatever purpose he needs it ("X.").

INDIA

Punjab.—Our Indian correspondents are unanimous that the prevailing opinion among Indians is that the average missionary lives better there than he would do at home. There are exceptions, but these are "few and far between in the whole province." This opinion is fully confirmed by most of our English correspondents:—

> Generally, yes. I have met two shining examples in Rawalpindi; and one, during seventeen years, in other parts of the Punjab, Sind, and Baluchistan,

> who were the only exceptions out of thirty who observed the rule and lived well and under comfortable climatic conditions (J. E. M. R.).
>
> This is the general rule, with very few exceptions, especially with the American mission and the Salvation Army. The American is usually a very poor type (H. H. F.).

Of the nine replies received from the Punjab only one dissented from the view expressed above.

United Provinces, Allahabad.—The general view is that the missionaries live in a much more luxurious manner than their fellow workers in other pursuits of better ability and attainments.

> Foreign missionaries in India, including the Y. M. C. A. secretaries, live in a very grand style, quite impossible for them in Europe and America —big houses, horses, carriages (in some cases, motor cars), servants, etc. In fact, the general impression among Indians is that the major portion of the money coming from Europe and America is spent by these missionaries for themselves and their families (K.).

This opinion is, however, directly contravened by "An English Barrister," who writes :—

> I have met in thirty-five years no missionary who lives in any way but what would be called poorly.

Bombay Presidency : Gujerat.—A Parsi correspondent represents the missionary as living the life of "an ordinary European officer."

Another writes :—

> The missionaries of the U. F. C. live rather comfortably, just like any other English officer of the Government. The Catholic missionaries (e.g., the Fathers of St. Xavier's College), however, live very economically, and generally lead a very ascetic life (D. D. K.).

Sind.—Here the Church of England missionaries especially are said to live well.

Ranchi.—Three correspondents affirm that the missionary lives better than he would be likely to do at home.

Travancore and Tangore.—From three replies, two express the opinion that the missionary does well, "qualification for qualification"; the third dissents from this view.

Southern India.—Major Taylor, who writes very interestingly, says that the Catholics, who are

> mostly Europeans and well-educated gentlemen, live in poverty among their flocks.....The Protestant missionaries live very comfortably; and, though sometimes stationed in out-of-the-way places, are well-housed, sufficiently well-paid, and, I think, undoubtedly better off than they would have been had they remained in Europe or America. All the larger missions maintain very comfortable rest homes in the hills, to which the missionaries, with their wives and children, go in turn in the hot weather.

Burma

Rangoon, Mandalay, and Tenasserim.—The reports from these places may be fairly summed up by the following extracts from the replies of English officials:—

> Catholic priests and nuns are poor folk. They live decently, and get little leave. The Americans live fairly well; no luxury. The Salvationist lives cheaply. The Anglicans live up to the standard of decent Englishmen ("B.").
>
> They live comfortably, but not luxuriously; certainly as well as they would live at home. On the other hand, many members of the S. P. G. and certain Anglican brotherhoods accept low salaries and live in a very simple manner ("A.").

Ceylon

Of the four replies received, one expresses the opinion that the missionary lives up to about the same standard as he would do at home; the others put the standard much higher, except in the case of certain Catholic priests and nuns :—

> They live in some of the best houses; most of them have private conveyances, and the majority travel first-class on the railways. No European missionaries undergo any hardship whatever in this country. Not only do they live here in better style than they could at home, but they find splendid openings for their sons and advantageous marriages for their daughters.....Some of the most prominent merchants in the country are the sons of missionaries.....Young lady missionaries, soon after their arrival on these shores, find husbands among civil servants or planters (J. H. O. W.).

Mesopotamia

Baghdad.—The report is that undoubtedly the missionary lives better here than would be possible to such a man at home.

> Some of the French missionaries work hard (especially the nuns), but the priests mostly, in spite of the recent rapid growth of unbelief, are better off financially and physically than a priest in France. Like all French priests, they are very busy with politics (H. F. F.).

Straits Settlement and Federated Malay States

> One cannot get away from the impression that the C. of E. and Presbyterian ministers have rather a good time—the former having the better time, if anything. British themselves, they are considered valuable additions to the British community, and

enter into its social life in almost all its phases. The Methodists and Seventh-Day Adventists, nearly all Americans, live really quiet and exemplary lives. Whether this has anything to do with their comparatively greater success as missionaries I know not. The R. C. priests and nuns, as well as the "Brothers," also live quietly. But the missions are certainly lively. The French and Portuguese missions are reputed to be very rich, and own some of the most valuable buildings and building sites, while the head of the French mission in Singapore is a powerful personage, with interests in more than one mundane limited liability concern ("Sagittarius").

South Africa

The replies to the *Questionnaire* from this part of the world have been less numerous than we could have wished, considering the roll of R. P. A. members in South Africa. Those which have come to hand are exceedingly contradictory as to the conditions of missionary life. Three gentlemen, who write with a distinct bias in favour of mission work, think "the life of a missionary is a very hard one," and this view receives more or less support from some of the other writers. As against this, there are several correspondents who express a definite opinion to the contrary.

Cape of Good Hope.—Our King Williamstown correspondent writes:—

> No better than at home; with very few exceptions (S. A. H.).

From Port Elizabeth the reply is emphatically "Yes" (A. E. H.).

Natal.—

> The life of a missionary in South Africa is a hard one, demanding self-sacrifice of a high order. Hardship rather than luxury is the rule. By com-

parison certain missionaries are in the enjoyment of comforts and luxuries unobtainable by others less favourably situated. Climate, too, is an important factor in the case (C. G. J.).

My experience is that the average missionary lives in the same manner as the average South African ("A.").

I know some missionaries who are now quite well off as a result of their farming operations ("C.").

Some are quiet-going fellows, but the bulk aim at luxury, and are not too scrupulous how they get it (H. A.).

Orange Free State.—

No better, quite the reverse; noticeably in the case of the C. of E. men (G. T.).

Transvaal.—

He is, perhaps, able to do so, but does not in fact do more than is advisable for the maintenance of white prestige, whether clerical or lay (C. R. P.).

Basutoland.—

The average missionary here lives in anything but a luxurious manner (A. S. M.).

West Africa

West Africa is frequently spoken of as "the white man's grave," and the climate is assumed to be more or less deadly for Europeans; but Mr. Alan Lethbridge, special correspondent to the *Daily Telegraph*, in describing a visit he paid to Onitsha, a pretty little town on the left bank of the Niger, some 200 miles from the sea, which harbours one of the oldest Catholic missions in West Africa, says that he met a priest who had been there twenty-three years without going home, and who looked both hale and hearty. "They have learned how to live. Their residences are airy and spacious, they are spared the worries which assail both the official and the trader, and, in colloquial parlance, they do themselves well.

Mostly French, their centres send them out plenty of the good wine of France, which, as we have often been told is one of the finest antidotes to malarial poisoning."[1]

In *Lagos*, writes our correspondent,

> every white missionary arriving here becomes a prince (S. V. W.).

In the *Calabar Hinterland* also "Undoubtedly yes":—

> There are striking examples of the fine type of missionary, and there are equally repulsive examples (G. N. S.).

In *Sierra Leone*, however, it is said to be

> impossible for the average minister to live with any degree of "luxury," unless he "manages" some people's money (Z. D. L.).

East Africa

Our *Nairobi* correspondent writes:—

> I have visited a good many missions, and the average missionary has a very thin time of it. He works hard, is not well paid, and must have great disappointments in his work ("P.").

The missionary who goes to East or Central Africa braced up in the expectation of enduring hardships and privation will, however, be agreeably disappointed, according to the account given by Mr. F. S. Joelson in his book upon Tanganyika. "Within a very short space of time he will have found that there are fewer material discomforts than he had imagined; the quarters are good, the food leaves little to be desired, and he always has the companionship of his fellow workers, whether priests or laymen." The mission stations usually occupy healthy sites, and, taking it altogether, the missionary

[1] *West Africa the Elusive* (1921), p. 223.

has "not to rough it in the least, in which respect he is probably better off than the ordinary Colonial."[1]

Fiji

In Fiji the mission work is, as we have already noted, confined mainly to the Wesleyans and the Roman Catholics.

> The Wesleyans receive salaries, have fine houses, launches, servants, and receive presents from natives. Catholic missionaries get little or no salary, but have expenses paid. They are generally more in touch with the natives, work with them in shop, school, and garden, and lead the simple life generally ("C.").
>
> The missionaries have a good time; they live in comfortable houses, and can get plenty of assistance for nothing. Stipends are £200 to £250, residence, and perquisites. The R. C.'s are not so well off, their stipends being only £40 to £45 per year (C. F. S.).
>
> The Catholics control a lot of copra (W. J. R.).
>
> Catholic priests live in convents. Methodist ministers are mostly recruited from tradesmen—e.g., in Australia—and probably benefit by the change. They all get free labour and free native food ("B.").
>
> The revenue derived from the natives for the support of the mission is obtained almost in the form of a levy. The mission servants are bound to administer to the missionaries' wants, and they live a more exalted and easier life than they would in Europe or Australia. The minister is looked up to by the native as a big chief man ("A.").

Hawaiian Islands

The missionaries all live well in Hawaii.

> The descendants of missionaries represent a great

[1] F. S. Joelson, *The Tanganyika Territory* (1920), p. 90.

deal of the wealth of the islands, derived from lands acquired from the natives long ago (J. J. H.).

A correspondent, who had only been a few months in Honolulu, writes :—

> I was told to be careful what I said about missionaries here, as nearly all the influential people in Honolulu are connected with some missionary activity, or are children of former missionaries. I have found it quite true that many of the richest merchants are descendants of the early missionaries.....The Hawaiians to-day possess very little land compared with the Europeans. Attempts have been made by law-suit by the natives to regain possession of some of these lands—the land on which St. Louis College (a R. C. Institute) is situated is an instance—but without result (" M.").

Mauritius

Mauritius would appear to be an " earthly Paradise " for missionaries.

> They are very happy here, being looked upon as petty gods and saints. With few exceptions, they live under better conditions than men of higher attainments elsewhere (L. S.).

Jamaica

If missionaries do not live luxuriously in Jamaica, they at least live well.

> Living is cheap here, and ministers keep horses and carriages (W. J.).

Trinidad

Here also missionaries live " more comfortably " than such men would be likely to do at home.

IV

MOTIVES AND METHODS OF CONVERSION

ONE great difficulty which the missionary has constantly to meet, or in some way slur over, or otherwise *camouflage*, arises from the difference in experience and mental outlook. It frequently happens that the missionary and his potential converts may have no common standpoint; the language of the people may be entirely without equivalents for the Christian "truths" he wishes to convey; the experience and traditions of the heathen may afford him no help towards understanding stories and doctrines placed before him as essential parts of the new soul-saving creed. In China the sects have quarrelled as to the proper equivalent to be used for "God."[1] In the Fijian vocabulary there is no word for what we call "conscience"; the phrase in use, "Na lewa e loma" (judgment within), confuses, it does not inform the native.[2] Among the Bakedi "not even a term for a superior being could be discovered."[3] Our own well-informed correspondent, Mr. W. Baucke, says that the missionary came to New Zealand burdened with a wordcraft of terms, ceremonials, and ideals for which the Maori language had no words. To attempt, for example, to teach him the doctrine of the "immaculate conception" was to use words without meaning to the Maori; it was to him an outrage on his common sense; the

[1] Rt. Rev. J. C. Hoare, *Mankind and the Church*, p. 249.
[2] Rev. W. Deane, *Fijian Society*, p. 142.
[3] Rev. J. Roscoe, *Twenty-five Years in East Africa*, p. 228.

doctrine, therefore, had to be expounded in terms within his experience.

This lack of comprehension is not by any means all on the side of the heathen; it is—with less excuse—found in the missionary also. The teacher, ignorantly or disingenuously, assumes as a matter of course that the gods the people have been accustomed to serve must be evil, and he has a pleasant little way of classing them all together—the good, the bad, and the indifferent—as devils.[1] One would imagine that one result of this method must be to make the convert conclude that the Devil is not always so black as he is painted.

Now and again these little misunderstandings between the heathen and the missionary may lead to strained relations between the black man and the white. The *Daily Telegraph* special correspondent tells of such a case. A friend of his, who led the two Tanganyika Expeditions, was on the best of terms with an influential chief in Central Africa. They did not meet for some years, and then the white man found there was something wrong; he and those with him were treated with a lack of courtesy and respect. He tackled the chief on the matter, and he at last came brusquely to the point.

> "I think less of you white people," he said, "since I have heard what manner of God you worship. We poor black men would never so bemean ourselves, and there you are—worse than we." "What can you mean?" was the astonished reply. "We have been told that you bow before a curly pig," was the answer; "a white man came here and told us so. It is the truth." After a few more questions, the actual facts were made clear. A missionary had visited the chief, and had unwisely attempted to use the expression "Lamb of God."

[1] J. H. Hutton, *The Angami Nagas*, p. 180.

> As the people in these parts had no sheep and had never seen one, the words for sheep and lamb were not in the language, and the missionary had done his best—or worst—by converting lamb into curly pig, and the prestige of his countrymen had suffered accordingly. It required lengthy argument and persuasion to convince the chief with tact that an error had been made.[1]

Mr. Stefánsson gives an instance of ill-feeling arising out of misunderstanding between the missionary and the Eskimos in reference to his own expedition. The Eskimos accounted for the bad ice year by explaining that a certain missionary had told them "that the Lord had sent the ice to keep the wicked scientists in the *Karluk* [Stefánsson's ship] from getting into the country." But as the same ice which kept out the scientists also kept out the traders the Eskimos were very resentful.[2]

That the difficulty is not merely a matter of language only, but may depend upon the point of view, is well illustrated by the following story, told by the Rev. Frank Lenwood, formerly a missionary in India[3]:—

> One afternoon in Benares I went to see the low-caste shoemakers at work in the bazaar. After a little talk, I produced a coloured picture of John the Baptist in prison, and explained it to them. When the story was told, the master of the shop said to me: "Sahib, if I were you, I would not show that picture." I was a good deal taken aback, and asked him what he meant. His answer was: "Well, I shouldn't like to show any holy man of ours in a position of such humiliation."

That which was a "triumph" to the Christian would have been regarded as a humiliation to the Hindu!

[1] A. Lethbridge, *West Africa the Elusive*, p. 237.
[2] Vilhjálmur Stefánsson, *The Friendly Arctic* (1922), p. 107. The missionary denied that he had made any such statement,
[3] *International Review of Missions*, July, 1921, p. 351.

In India "caste" works both for and against the missionary. The lowest Sudra castes and the out-castes are gathered into the Christian fold, and find their social position ameliorated thereby; but while to them

> the doors of the Christian Church are opened wider and wider, they are closed in a corresponding manner for the higher classes or castes of the Hindus. Things have gone so far in this direction that for a high-caste Hindu to be a Christian is tantamount to his submerging among the lower, and the lowest, classes. It is like asking an American or an European to be submerged among negroes.[1]

Self-interest

Various are the methods employed to win converts to Christianity. But, whatever the method, the motive of conversion is nearly always, directly or indirectly, one of self-interest or sheer unreasoning credulity; very rarely of reasoned conviction. There seems to be no doubt, for example, that the number of Christians and quasi-Christians is steadily increasing among the tribes of the Naga Hills. "It pays the Ao financially to turn Christian." Among the advantages derived from conversion, the Christian is exempted by Government from the payment of certain contributions periodically levied, upon his heathen brethren.[2]

The following notes, sent by Mr. S. Haldar (Bihar), show what has been the experience in Chota Nagpore, from the earliest missions to the present day:—

> It is a sad, but very telling, fact that the missionary on his district tours is not so much welcomed because he has come to inquire into the spiritual condition of the people, but because he is

[1] Manilal Parekh, *Indian Social Reformer*, Nov. 16, 1919.
[2] J. H. Hutton, C.I.E., *The Angami Nagas* (1921), p. 374.

expected to assist them in regaining their land, and in freeing them from the oppression of their *Thikadars* (landlords). They show, generally speaking, no great desire to hear the Word of God. (Report of the German Lutheran Mission in Chota Nagpore for 1869, p. 12.)

When matters came to issue between the Kol and the *Zamindar*, or foreign farmer, the Kol had no chance; and, indeed, he appeared to think so himself, for he seldom sought redress. But the Kols who embraced Christianity imbibed more independent notions, and in several instances successfully asserted their rights. From this the belief unfortunately spread through the district that when the Kols go to Court as Christians they are more uniformly successful than those who have not changed their religion. The next step was to profess Christianity. (Colonel E. T. Dalton, Commissioner of Chota Nagpore, in Hunter's *Statistical Account of Bengal* [1869], vol. xvi, p. 441.)

The converts seem to have acquired a more independent spirit than their heathen neighbours; they showed less disposition to submit to the claims of the landlord, and asserted their titles to holdings. Their success doubtless gave rise to the impression that the Courts were more disposed to listen to their complaints than to those of the heathen Kols; and it seems an unquestioned fact that many of the latter embraced Christianity merely in the hope of obtaining possession of the lands to which they rightly or wrongly laid claim. (Extract from Resolution of the Government of Bengal, November 25, 1880.)

"Personally, I know of some cases where individuals came over from religious motives. But these cases are rare." (R. C. [Jesuit] missionary in Chota Nagpore, quoted by Mr. E. A. Gait, I.C.S., in his Report for the Census of India, 1911.)

"Keralan" (United Provinces) writes:—

I have questioned many Indian Christians in

> different parts of India as to the causes which led them to Christianity. The majority have told me that they became Christians for the sake of a livelihood. Especially is this true in British Malabar, where the Basel German Mission was carrying on a large propaganda. Throughout British Malabar the common name for Indian Christians is "rice Christians." I have not yet come across a single man or woman who has embraced Christianity because of faith in that religion, although I have travelled from Trivandrum (Travancore), in the south, to Mussoorie (Himalayas), in the north.

Similarly, in China it is notorious that

> the enrolling of inquirers is at times a gross abuse of the Church, both Catholic and Protestant. Cases are on record where people guilty or accused of crimes against the Catholics register themselves as inquirers among the Protestants, and vice versa, with the sole idea of obtaining protection. In justice to the Protestant missionaries, it should be stated that with them they seldom secure it.[1]

We have not only repeated testimony from independent observers, but missionaries themselves, in their hours of candour, admit that the individual is more often than not influenced by the most irrelevant or puerile motives. A young man dislikes the prospect of having to kneel before the idols on the occasion of his marriage, so he turns church-goer in the hope of escaping this annoyance. Another desires to remain unmarried, but that is contrary to Confucian precepts, and so he embraces Christianity. Another becomes a convert through seeing a sugar mill with European machinery.

> A very large number of converts, probably the majority, have forsaken the idols because, in time of sickness or adversity, they have obtained no deliver-

[1] E. Teichman, *Travels in N.W. China*, p. 199.

ance. They expect that the God of the Christians, if he be more powerful, will give them health and wealth.

If their hopes are realized, they become Christians; if not, "they return to their idolatry."[1]

Fear

A body of Fijian natives, converts to Christianity, twenty-eight in number, were asked to write down on paper the reason for their conversion. Their replies show how largely the element of fear is a factor in conversion:—

> One was converted through reading *Matt.* xxv, 46: "These shall go away into everlasting punishment!" One was changed by the influence of a fearsome dream; three through being put into jail; another was frightened by a policeman; eleven gave as their reason a serious illness; one was shipwrecked; eight became Christians under the preaching of the Gospel. Five of the latter heard sermons preached from the above-quoted text, *Matt.* xxv, 46. One of them listened to a discourse on the text, "The wrath of God abideth on him!" Yet another was converted by the passage: "Behold your house is left unto you desolate." Only two grew up on the calmer knowledge of Christianity, and even they were largely under the dominion of fear in their religious experience. Since that inquiry, made about ten years ago, I have come upon innumerable cases of a similar kind.[2]

Preachers do not hesitate to work upon the fears of their susceptible congregations. A Fijian, who was of independent character and tried to follow a road of his own, was so boycotted and pestered that he died of

[1] Rev. Campbell H. Moody, *International Review of Missions*, July, 1921.
[2] Rev. W. Deane, *Fijian Society* (1921), p. 27.

humiliation. On the following Sunday the preacher declared that the culprit was squirming in hell for his misdeeds.[1]

That sort of thing may impress emotional Christian Fijians, but it does not always answer when applied to more cultured peoples. Mr. Teichman, for example, speaks of the urgent need for reform in the type of Christianity propagated among the Chinese :—

> It seems unnecessary and unfair that they should continue to be taught all the old literal beliefs and narrow bigoted doctrines now for the most part discarded in Europe, the truth of which is probably not accepted by one non-missionary out of a hundred in China. Any one acquainted with the old-fashioned theology of the average missionary in the interior of China will scarcely need further evidence of the need of this reform, but the following extract from the last edition (at the time of writing) of the *China Mission Year-Book* may be quoted, the reference being to the progress made by a certain Protestant mission : " The reality of demon possession and healing by prayer are now fully recognized."[2]

Literature

Enormous quantities of literature are distributed every year in scores of different languages and dialects. It is stated that in 1919 the American Bible Society issued " 3,750,000 Bibles, Testaments, or portions ; while the issues of the British and Foreign Bible Society were 8,750,000 volumes, and of the National Bible Society of Scotland 2,150,000, making a total of 14,650,000 volumes. .....Since their foundation in 1816, 1804, and 1861 respectively, these societies are reported to have circulated 504,000,000 copies of the Bible in whole or in part."[3]

[1] Rev. W. Deane, *Fijian Society* (1921), p. 103.
[2] *Travels in N.W. China*, p. 197.
[3] *Church Missionary Review*, March, 1921, p. 87.

We are informed that this vast mass of literature is put into circulation, but it is left to us to conjecture what really happens to it, what becomes of all these "Bibles, Testaments, or portions," distributed year after year among people comparatively few of whom can read, and fewer still can understand. A little light on this subject is of interest to the general public, as well as to the contributor to mission funds. A missionary, Mr. W. Azel Cook, describing his God-guided itinerations through the *Wildernesses of Brazil*,[1] where eighty per cent. of the people were illiterate, nevertheless found his literature came in very handy, for he explains how in one place he traded Testaments for eggs, and in another exchanged Bibles for sugar or for a bottle of honey. He found people genuinely hospitable, no matter how limited their resources; and he was always able to reward their hospitality with a copy of the Bible or a nicely-bound Testament. At one place, where he was entertained by a lady who was "a devout heathen" and did not wish him to speak to her of the Gospel, he rewarded her hospitality by insisting upon doing so, and by leaving "portions of God's Word" with the family. Some of the villages he passed through were very poor, the people in a state of semi-starvation, and the children more or less naked. Now and then these villagers politely declined the Bibles, saying they could not read and they had no money; but missionary Cook, while admitting the truth of these reasons, dismisses them as "excuses." There were cases, however, in which he found that people bought Bibles cheap and sold them at a profit, and he instances one man who was said to have bought three Bibles from a colporteur for three and a-half dollars, and then traded them, one for a cow, one for a horse

[1] Wm. Azel Cook, *Through the Wildernesses of Brazil by Horse, Canoe, and Float* (1911).

and one for ten dollars cash! That man at least found profit in the Scriptures.

So much stress is laid upon the Bible as being the actual "word of God" that it is not surprising to find that among people of low culture it is looked upon as a magic book.[1] This impression would appear to be encouraged by some missionaries. A story is told by one of them which certainly does not sound very convincing, but which sheds an interesting light upon missionary mentality. During a Protestant funeral in the Mavuma district a quarrel arose and weapons were out. A native Christian teacher appealed to the party to cease squabbling, and the quarrel immediately ceased. "A Roman Catholic chief standing by marvelled at this, and asked his own teacher, who was with him, how he accounted for it, when, as he said, 'our people would have been at the throat of the teacher as well.' 'You see, sir,' replied the R. C. teacher, 'they have a *wonderful book*. They do these things by the power of the *wonderful book*.' Heathenism dies a hard death, but in its death throes it bears witness to its conqueror—a *wonderful book*."[2]

Large quantities of these "Bibles, Testaments, or portions" are distributed in China, and Mr. Teichman has something to say as to what happens there:—

> Every year millions of copies of translated Scriptures are distributed in China by the native colporteurs of the great Bible Societies, not more than ten or twenty per cent. of which are ever read by any one. One often hears of statistics of the large numbers of copies disposed of, not given away, but sold; but it is not stated in explanation

[1] Rev. W. Deane, *Fijian Society*, p. 128.
[2] G. C. Claridge, *Wild Bush Tribes of Tropical Africa* (1922), p. 185.

> that the books are disposed of so cheaply that they are sometimes bought for the paper they contain, and used in the manufacture of the soles of Chinese shoes.....Further, even when the Bibles are read, it is now widely recognized, even by missionaries themselves, that the wholesale distribution of obsolete tracts and translated Scriptures, in their less objectionable parts often but a meaningless jargon of transliterated Chinese characters, does more harm than good to the cause of Christianity. A translation of the Old Testament distributed, in accordance with the declared policy of the Bible Societies, without notes or comment cannot but compare unfavourably with the austerely pure classics of Confucius.[1]

Orphans

In densely-populated countries liable to periods of famine like China and India, orphan asylums have been found most useful for the propagation of the Christian faith. The Roman Catholic missions, more particularly, have specialized in this work. In China they collect orphans and other children not wanted by their parents, educate them, teach them useful industries, and bring them up as Catholics.[2]

God moves in a mysterious way
His wonders to perform

was the sentiment which inspired the German Catholic Bishop of Lahore when, some twenty years ago, he exclaimed :—

> How marvellous are the Lord's ways! One might almost say that the Divine intention has been to make the parents disappear in order that their children might be led to the mission and there find the Christian salvation. The last two periods

[1] Teichman, E., *Travels in N.W. China*, p. 151.
[2] *Ibid.*, p. 36.

> of famine have brought to the Catholic Missions thousands of orphans who are all to-day pious Catholics.[1]

Among the Protestant missions in India the missionaries themselves—especially the women missionaries—frequently adopt orphaned or unwanted children, and bring them up in the Christian faith. This they may do at their own charge, or in reliance upon subscriptions collected for this special purpose from home connections.

Mass Conversions

In the case of "mass" conversions the people either obey the orders or follow the lead of their chief; or there is an epidemic of baptisms, sometimes performed by "free-lance baptizers" who make their own profit out of the business.[2] It occasionally happens that the adoption of a nominal profession of Christianity by a community results in a fracas with pagan neighbours.[3] In India these mass movements are not seldom due to famine, agrarian, or social causes. It is recognized by missionaries themselves that they are often most unsatisfactory in character, and are said to "act even as a deterrent by lowering the high standard of Christianity." These mass conversions are, however, of immense value to the ultimate spread of Christianity, because even if the converted backslide—as they often do—unless they make a very rapid relapse into their former faith, their children are brought under the influence of the Christian missioners, and, as every one knows, "just as the twig is bent the tree's inclined." In

[1] Haldar, S., *A Mid-Victorian Hindu*, p. 156.
[2] *Missions Overseas* (1920), p. 11.
[3] Sir F. D. Lugard, *The Dual Mandate in British Tropical Africa* (1922), p. 590.

the mass conversions, therefore, the real harvest is reaped in the later generations.

It was early found that evangelistic teaching by itself would not go very far in attracting adherents to Christianity—something of a more material nature was needed to induce people even to listen to the missionary—so education, medical care, industrial instruction, and social service have been called in aid, and are widely used, to provide an atmosphere favourable to conversion. These are the material handmaids of the Immaterial, the pioneers employed to open up to the heathen the joyful vision of a heaven of eternal happiness for the believer and a hell of eternal torment for those who reject the miracles and marvels of Christianity.

EDUCATION

In order to be understood by the people whom they wish to convert, the missionaries not only have to learn the language of the country themselves, but they have to instruct the heathen in points of view, ideas, manners, and customs entirely foreign to their own native traditions. An early stage in the campaign of conversion, therefore, has been the setting up of mission schools. It is only fair to the missions to say that, whatever their ulterior motive, in a great many places they have been the pioneers of this work, and their schools have rendered splendid service in awakening the desire for education. In countries within the British sphere of influence these schools for the promotion of Christianity usually receive a Government grant—obtained by taxes on Hindus, Mohammedans, Buddhists, and other non-Christian peoples—which, together with tuition fees, goes a long way towards covering expenses. The Roman Catholic schools are frequently able to charge a lower

fee, because they are staffed more cheaply by teaching brothers, nuns, and sisters. Hitherto little attention has been paid by the missions to the training of teachers; in many places they are unable to adequately staff their own schools, and few, or none, can provide teachers fit for the Government schools. The mission teacher comes as a representative of superior culture, but is usually entirely without technical training, whereas in the Government schools of modern China and Japan the teachers are required to go through a course covering several years. The comparison, naturally, is not to the credit of the missionary.[1] The mission school and the mission college are regarded as offering unique opportunities for evangelization,[2] although there is a plaintive lament that these opportunities are limited by the necessity of keeping the education up to a definite secular standard in order to qualify for the Government grant. Nevertheless, "a schoolmaster daily enjoys privileges second to none in exercising his gifts as an evangelist," and in a country like China the educated and influential, whom it would be impossible otherwise to approach, may occasionally be reached through the college.

Missionaries, however, are learning by sad experience that education has its drawbacks, and that among those who can read English there is a great demand for English books. The seekers after Western knowledge are not always content with the poor and pious fare supplied them by the missionary societies. The missions are beginning to realize that "in the years to come their

[1] *International Review of Missions*, July and October, 1921.

[2] "Educational missions are only justified as they afford openings for powerful missionary influence" (Rev. W. E. S. Holland, C.M.S., Warden of the Oxford and Cambridge Hostel, Allahabad, Pan-Anglican Congress, 1908). In mission schools "education is considered secondary and ancillary to evangelization" (Sir F. D. Lugard, *The Dual Mandate in British Tropical Africa*, 1922, p. 439).

warfare will be not so much with the Koran or half-forgotten myths as with the newest of new infidel dreamings, or 'folk-lore,' published in London, written in their own Anglo-Saxon, or, perhaps, even translated into the speech of the country."[1]

China

There is a large number of mission schools in China, the majority of which are run by American missions. Many of these are very inferior, and the teachers almost without exception are devoid of any professional training. Whatever may have been the value of these schools in the past, new ideas are coming into life in China, and inferior, untrained European or American teachers will not stand comparison with native Chinese teachers who have been through a course of technical training. All the Government teachers now have this training, and, if the system endures and extends, mission schools are doomed as a means of education.

> Mission schools receive Government grants-in-aid. Students are expected to join in the usual religious services. There is an increasing number of pupils, but the percentage of real believers in a missionary college is small. Christian teaching is too improbable to be accepted by the youngest Chinese schoolboy (Y., Hongkong).
>
> The mission schools have overthrown the old native system, which is rapidly becoming extinct. They have popularized the idea of universal education, and have done much to forward it. Cheap education of the children is a lure, and the mission schools are the best in China. The new education, however, exchanges for a little general knowledge a good deal of the solid Confucian morality (W. J. B. F., Kwantung and Kwangsi).

[1] Dr. Churton, Bishop of Nassau, *Foreign Missions*, p. 231.

Our Shanghai correspondent points out that it is the educational work of the missions which specially appeals to the Chinese, and, as evidence thereof, cites the statistics of the forty-one co-operating Protestant societies, prepared for the China Mission Year-Book of 1918, which show that the Chinese contribution was 1,231,149 dollars (Mexican) for education, as against 546,787 dollars contributed for Church work. The Chinese authorities are becoming increasingly alive to the need of popular education. They have well-kept school-houses "in practically every district throughout China,"[1] and, in some places at least, they are put to good use. Mr. E. Teichman, speaking of the fine spacious buildings of the middle schools of Kansu, says that they are more popular than the missionary schools :—

> Immensely beneficial as the educational work of the missionaries is to the Chinese, it has the disadvantage, from the Chinese point of view, of being adulterated with evangelistic effort; so that the student athirst for Western knowledge has to swallow the Christian powder skilfully hidden between layers of scientific jam. There is always the underlying feeling against the alien institution, and also the fact that all the missionaries who engage in educational work in China are not always well qualified to lead their pupils very far.[2]

The Chinese, whether at home or abroad, are usually eager for education. In North Borneo there are few schools, but such as there are they are for the most part maintained by the Protestant and Roman Catholic Missions, and are attended mainly by the Chinese, who go to acquire education, not religion. An American at Sandakain relates how he was making some purchases in

[1] Teichman, E., *Travels in N.W. China*, p. 17.
[2] *Ibid.*, p. 126.

the bazaar from a Chinese lad who spoke English fluently:—

> "How does it happen that you speak such good English?" I asked him.
>
> "Go to school," he grunted, none too amiably.
>
> "Where? To a public school?"
>
> "No public school. Church school."
>
> "So you are a good Christian now, I suppose," I remarked.
>
> "To hell with Clistianity," he retorted. "Me go to school to learn English."[1]

Japan

There are both schools and colleges in Japan which are controlled by missionaries; but, by taking the Government licence, religious teaching is strictly prohibited during the regular school hours; in some regions it is forbidden to the school population after school hours, as being in fact religious instruction in the schools. This is the law; but, if the missionaries are to be believed, they find means of evading this prohibition. The Rev. Arthur D. Berry, writing to the *Japan Weekly Chronicle* in December, 1920, claimed that, of the fourteen missions for boys and young men to which the question of Government recognition and prohibition of religious instruction would apply, "ten have the right of compulsory religious instruction during school hours and in school buildings." In some cases, at least, the difficulty would appear to be got over by utilizing regular hours set apart for instruction in morals for instruction in the Bible. But this is a clear evasion of the law of Japan, which the Education Department gives as follows:—

> Whereas placing of general education outside

[1] E. Alexander Powell, *Where Strange Trails Go Down* (1921), p. 61.

> religion being considered necessary for the educational administration, no religious teaching and/or ceremonies, either included in the curriculum or as an additional course, shall be permitted in the schools, Government and public (local establishments with grants in aid), and in those schools in which the curriculum is regulated by law and regulations.[1]

Professor Paul Monroe, discussing education in the *International Review of Missions*,[2] points to a requirement which has caused a considerable curtailment of mission school work in Japan—viz., that the teachers in both elementary and secondary schools must have a given number of years of professional training. As mission administrators have no adequate conception of the importance of the professional training of teachers, the mission schools were not prepared to fulfil the requirements of the Japanese Government, and have suffered accordingly. In Korea the Government now requires that every missionary school shall give instruction in the Japanese language; consequently many of them have had to be abandoned.

> By no means all of those who attend the mission schools go with the idea of conversion; they attend for the sake of the English teaching. They are called "English study Christians" (O.).

India

The native schools which once played an important part in Indian life died out under British rule, and due credit must be given to the missions for their attempt to revive interest in popular education. All students at the mission schools and colleges have to attend morning

[1] *Japan Weekly Chronicle*, Dec. 16, 1920.
[2] July, 1921.

prayer and Bible lessons, and, although it may be that the majority of the scholars are non-Christian, the aim of the mission is avowedly conversion rather than education.

> The educational work done by the missionaries has been of great value to the country; but as education increases converts will decrease (Parsee Rationalist, Bombay).
>
> Missionaries could do much to raise the standard of education and improve the social condition of the people if they would only forego their religious propaganda ("J.," Ahmedabad).
>
> In the Wilson College, conducted by the U. F. C. Mission in Bombay, Bible instruction is compulsory on all students, although ninety-nine per cent. may be non-Christian. There is an examination in Bible knowledge at the end of every term, the marks for which are taken into consideration in giving scholarships, prizes, etc. The college receives a Government grant, which, in spite of protests, has not been stopped, although the Government professes not to allow compulsion in religious matters (D. D. K., Bangalore).
>
> Non-Christian students flock to schools and colleges to receive education, and neither they nor their parents mind what religion is taught. They want knowledge that will help them to secure a livelihood. If any student objects to Christian teaching, he is not admitted to the schools of the mission. The schools manufacture Rationalists on a great scale, and the Bible lesson is a help in this direction (A. R., Madras).
>
> Since 1912, when Chota Nagpore was included in the new province of Bihar, very large pecuniary grants have been made to the various educational institutions in Chota Nagpore maintained by the Lutheran, Anglican, Jesuit, and the Dublin University Missions. This at a time of great financial difficulty caused by the War, a period which synchronized

with acute famine conditions in many parts of the province, for which the Government could hardly make adequate provision (S. H., Bihar).

Of some 220 Anglo-Vernacular and European schools and normal schools more than half are managed by Christian missions, chiefly American, and all receive grants from Government taxes, levied mainly on Buddhists.....In Vernacular and Anglo-Vernacular schools there is no conscience clause; in European schools there is one. That is to say, a Baptist or Wesleyan can claim exemption from religious teaching for his child in an Anglican school, but a Buddhist parent in "one school areas" must choose between letting his child learn English plus the Bible and Christian dogma, or letting him go without English education altogether. The incongruity needs no comment.....The missionaries who wish to abandon educational for purely evangelical work are deterred from doing so by the fact that if they closed their schools they would have little or nothing to show in return for their expenditure to subscribers who do not differentiate between pupils in mission schools and converts to Christianity. In a photograph the distinction is not obvious, and it is not unduly stressed in the reports (A., Rangoon).

The mission schools are the best in the country, but no non-Christian child is permitted to dispense with either Christian instruction or Christian worship so long as he is a scholar at the school (J. H. P. W., Ceylon).

Complaint is made that in the schools in India the spirit of Christianity is a dividing spirit—that it tends to denationalization. Some missionaries are so apprehensive of the danger of the contact of non-Christians with young Christian students that they would draw the line at admitting non-Christian children to the day and boarding-schools with Christian children. Through this teaching the Indian Christian becomes alienated from his people,

what amounts to a new caste is created, and it is said that the zeal of these students for Christianity in later life becomes in fact a zeal for caste and caste privileges, sometimes even leading to an attempt to conceal their Indian nationality by the adoption of European names and European manners. Some missions maintain special training colleges to prepare teachers and pastors for their work; but these would not appear to be an overwhelming success. The *Church Missionary Review*[1] contains the following note:—

> Clarkabad Training School, closed; Lahore Divinity School, two students; Allahabad Divinity School, closed; Calcutta Divinity School, four students.

Straits Settlement and Federated Malay Straits

> Comparatively speaking, only a very small proportion of the pupils become converts in after life; while the great majority, shy of anything that savours of innovation or deviation from the conventional paths, are content to look on with kindly tolerance. The aim of these denominational schools is to catch the "heathen" young, and in the name of education stamp him with a particular brand of orthodoxy ("Sagittarius").

South Africa

Hitherto, with one or two exceptions, all the schools for coloured people in South Africa have been mission schools. Apart from these, little or no attempt has been made to educate native children. The schools all receive Government grants. These grants towards the education of a population of six millions do not strike one as erring on the side of extravagance: if the educational

[1] March, 1921.

work done by the schools was good, it was worth much more; if it was not good, then no help at all should have been given for merely religious propaganda. The amounts for the different provinces for 1918 are given as follows:—Cape, 2,008 schools, £230,489; Natal, 398 schools, £50,992; Transvaal, 346 schools, £42,260; Orange Free State, 125 schools, £4,000.[1]

> The natives desire education, and can obtain it only by becoming Christian. Otherwise the heathen Kafir despises the Christian Kafir (S. A. K., Cape Colony).
>
> There is an increasing desire of the natives for education, and so they go to the mission schools to acquire it. They seek education, not religion (C., Natal).
>
> There is a small annual subsidy to all Churches for native education (a continuance of the old Republican grant prior to 1899). No State control over Church schools (R. N., O. F. S.).

It is admitted in missionary publications that Christian education tends to break down the authority of tribal custom and rule and sets up no adequate substitute; it is opposed to the principle of working through hereditary authorities, and by means of traditional customs wherever possible consistent with public welfare. Useful as the missions schools may have been in the past, the old mission-school system no longer satisfies either the South African native or his rulers. General Smuts, in a speech on the Native Affairs Bill in May, 1920, spoke very plainly in denunciation of the system. He characterized it as "wholly unsuited to native needs and positively pernicious, leading the native to a dead wall over which he is unable to rise."

The growing demand from the natives for State as

[1] *I. R. M.*, October, 1921, p. 498.

opposed to mission education[1] is deplored in interested quarters as an "apparent lack of gratitude for past missionary effort"; but such education as the mission schools give does not in any real sense meet the needs of the people. The general awakening to this fact has received a tremendous impetus from the men of the African Labour Corps, demobilized after the War, who returned to their villages with new ideas and wider aspirations. The recent Report of the Commission on Native Education in the Province of the Cape of Good Hope testifies to the increasing sense of responsibility in regard to the education of the native population, and recommends drastic changes in the educational system. We note as of especial interest that the Report emphasizes the fact that—

> Religious instruction, where given.....cannot take the place of definite moral instruction such as European children receive in well-conducted homes.

The report of the Phelps-Stokes Education Commission in South Africa, commented upon by Dr. C. T. Loram, LL.B., in the *International Review of Missions*,[2] also contains many points of interest. Among others, it is noted that the schools are, for the most part, conducted in church buildings, poorly built, ill lighted, badly ventilated, and unsuited to climatic conditions; without lavatory and sanitary offices. Hygiene is not taught in more than fifteen per cent. of the schools; trades and manual training are taught in only about ten per cent. Work on the land is the main industry of South Africa, yet there is only one properly-equipped agricultural school in the Union.

[1] One native Teachers' Association, asking for school boards, said that the "mission-school system should be relegated to oblivion" (Report of Sup.-Gen. of Education, Cape of Good Hope, 1920).

[2] October, 1921.

East and Central Africa

In Uganda, Kenya Colony, and Tanganyika education is in the hands of the C. M. S. and Roman Catholic Missions, which receive grants from the Government. In 1918–19, in Uganda, the grants to missions (without qualification tests) amounted to £2,100, or 0.6 per cent. of the revenue. Similar grants in Nyasaland in the same year amounted to £1,000, or 0.5 per cent. of the revenue.[1] This is far too little for educational purposes, and far too much for religious propaganda. In Tanganyika, under German administration, there were, in addition, 109 Government schools.

> All schools are controlled by missions, which get grants from the Home Government. All natives who attend are supposed to be Christians. There is a tendency towards education among the young natives, and the schools attract them (A., Nyasaland).

West Africa

At the Gold Coast educational work is carried on by the S. P. G., a Wesleyan Mission, and a Scotch Mission. The C. M. S. has schools in Sierra Leone and Nigeria.

In a speech to the Legislative Council in December, 1920, the Governor of Sierra Leone complained of the rivalry between the various denominational schools. There were sometimes as many as "three, four, or seven in a single small village, with results fatal to teaching and discipline."[2]

> Mission schools receive grants if qualified by the report of the Director of Education. In Christian schools (e.g., the Wesleyan High School) Mohammedans are free when the "denomination" scholars have devotions (Z. D. L., Sierra Leone).

[1] Sir F. Lugard, *British Tropical Africa*, p. 458*n*.
[2] *Ibid.*, p. 445*n*.

> Nearly all schools are controlled by missionaries (S. V. W., Lagos).

Sir Francis Fuller, late Chief Commissioner of Ashanti, remarks that in Ashanti primary education has hitherto rested mainly in the hands of the six missions established there, but the Government has already established schools at Coomassie, Sunyani, and Juaso. The demand for Government non-denominational schools is general. The Ashantis ("a valiant, clever, and lovable people") realize that their youths are hopelessly handicapped unless they can meet their better-educated coast brothers on an equal educational footing. Non-denominational schools are preferred to mission schools; "the heathen folk argue that they lose their children if the latter join the mission schools." The eagerness for education is such that, when every divisional town can boast its own school, it is confidently predicted that no compulsion will be necessary for the introduction of universal education.[1]

While granting the credit due to the various Christian missions for their work in carrying education into backward places and opening the eyes of ignorant peoples to the possibility and desirability of learning, it is notorious that their work has suffered throughout from two great defects. First, they have had a divided aim, in which conversion has come first and education a bad second. Next, such secular education as they have given has not been adapted to meet the needs of the people. At a meeting of the African Society, held in London in November, 1921, the Governor of the Gold Coast (Brigadier-General Guggisberg) pointed out that the schools there were devoted to a literary education. They were turning out between 6,000 and 7,000 educated natives every year—good fellows, keen on their books,

[1] *A Vanished Dynasty: Ashanti* (1921), pp. 223, 224.

keen on knowledge—but practically the whole lot of them fitted for being little more than clerks. There was no character training of any sort. Leading Africans describe the results in West Africa generally as "wholly unsatisfactory." The output of the schools is found to be "unreliable, lacking in integrity, self-control, and discipline, and without respect for authority of any kind." Moreover, the boys in the schools show "a contempt for manual work."[1]

The missions boast that they issue literature in 180 African languages, but very little has any value for general educational purposes; with few exceptions it is all intended as a means to religious propaganda. It is seldom that the pupil meets with a book which will help him to understand the world about him. Uganda is given a *History of the World* in forty-four pages! Ashanti and Accra have a selection of *Stories from General History*. Swahili can boast a *History Reader* and a translation of Creighton's *Rome*. Geography appears in only eight languages, and elementary natural science in eleven; and the standard reached by these is said not to be "wholly satisfactory." This shortage of essentially educational works is not entirely due to the question of cost, for, in their eagerness to learn, we are told "it is a minor, but not unimportant, consideration that among African Christians there is a readiness to pay a fair price for their books."[2]

What is true of Africa applies in greater or less degree to the mission schools in other countries. The missions impose the Western forms and methods with which they are familiar at home, and make no attempt to suit the teaching to the needs of the people and the country in which they live.

[1] Sir F. Lugard, *British Tropical Africa*, pp. 428–9.
[2] *I. R. M.*, July, 1921.

MEDICAL

The art of healing is of equal importance with education as an agent in the work of conversion, without its most serious drawback. Education which is to lead to Christianity must be elementary or on very narrow lines; if it goes as far as enlightenment, it is much more likely to open the way to Rationalism. The Christian missions find the work of healing especially valuable as a means of access to women who lead lives of seclusion. In the hospitals every effort is made to surround the patient with a Christian atmosphere; indeed, some missionaries advocate prayers and Bible readings from the very first day of work. In many cases preaching, prayers, and religious service form an appreciable part of each day's proceedings. Also, the medical mission has its use in attracting the support of philanthropic persons who would otherwise have nothing to do with missionary activities. It is claimed that the medical mission "promotes friendship, allays racial prejudice, attracts numbers in need, is an object lesson on the relation of Christianity to philanthropy.....and commends itself to many who are not usually favourably disposed to foreign missions."[1] At missionary meetings, however, sympathizers are reminded that "a medical mission is, first and foremost, an agency for evangelization"; there must be daily evangelistic addresses and "tactful conversation upon religious subjects" with patients. In certain countries, such as Persia, where preaching and lectures are impossible and schools liable to sudden closure, the medical mission has been found invaluable as a means of Christian propaganda.

There appears to be considerable conflict of opinion as to the qualification necessary for a medical mis-

[1] Pan Anglican Congress, 1908.

sionary. Those who regard him solely as an agent for evangelization suggest that a year or some such short experience in a hospital is quite sufficient equipment; others, in increasing number, concerned primarily with healing, dwell upon the danger of permitting practice by unqualified and inexperienced practitioners. So little are the former concerned with the alleviation of suffering and disease that it has even been suggested by some among them that the mission hospitals should be "closed down and moved to some new territory as soon as evangelistic opportunity has been satisfactorily secured."[1]

[1] *Church Missionary Review* (March, 1921), p. 22. However ready they may be to save sick souls, it is not all missionaries who are willing to succour sick bodies. Dr. O'Neill relates an unpleasant experience of the behaviour of a group of American missionaries in a terrible emergency in which he was concerned. He was travelling from Cape Town to New York on a freight steamer, carrying 3,000 Javanese from the East Indies to Paramaribo, Dutch Guiana, who went practically as deck cargo. There were sixteen or seventeen white passengers, of whom one was a woman, going to New York, and seven were American missionaries (men and women) "returning from their godly work in the waste places of Africa and the East Indies." These persons "did everything possible to keep table conversation confined to religious topics," but the other passengers soon became weary of religion at every meal. On the third day out there was trouble among the Javanese; they began to die like flies. The ship carried no surgeon and no medical stores, and the captain asked Dr. O'Neill to see what was the matter. It was influenza. The Javanese offered no resistance to the epidemic; they "sat about perfectly quiet, waiting for death." The captain and Dr. O'Neill determined to organize a "life-saving corps," and got to work with the scanty material at their command. The passengers were summoned on deck, the situation explained, and volunteers called for. The first to volunteer was the lady, the others followed one by one, *except the missionaries*. Dr. O'Neill asked them: "Are none of you going to give us a hand in this fight?" The leader simply looked at him, then calmly turned and left the saloon, the rest trooping after him. The volunteers worked day and night; but in spite of all their efforts they lost 1,200 of the Javanese. When at last the disease was losing its grip, the lady—who had been tireless in her efforts to care for the sick—fell ill and died on the second day. She was the only white person to be attacked. In the meantime, "the missionaries kept close to their cabins"; they wished to have their meals apart from the rest; but the

China

Medical missions in China had their origin in 1827 in the accident of a ship's surgeon failing to join his ship. From this little incident nearly a hundred years ago has grown up the present extensive medical service which so eminent a surgeon as the late Sir A. P. Gould seemed to find satisfaction in declaring to be part of the great Evangel, intimately bound up with and necessary to the full proclamation of the Gospel. He called upon Christian doctors and nurses to see to it that there is no separation between science and religion in China.[1] The Chinese greatly appreciate the medical work of the missions, and show their appreciation practically by the amount of their contributions. Their contribution towards the medical work of the Associated Protestant Missions is considerably greater than to the church work, as is the case in regard to education. In 1917 the Chinese contribution to the church work of the Protestant missions was 546,787 dollars (Mexican), to the educational work 1,231,149 dollars, to the medical work 862,086 dollars. The appreciation of the Chinese would be undoubtedly greater if religion could be excluded from the hospitals and the healing of the body separated from the salvation of the soul. In all such "schemes of conversion"

> there is bound to be a certain unpleasant atmosphere of bribery and corruption, extending even to the wholly devoted and admirable work of the medical missions, schools of heroism and kindness indeed, yet damaged by the intrusion of their bias in the form of hymns and prayers foisted on the patients in such a way that the healing charity is no longer

captain refused to listen to their protests, and "they had to eat with the rest or go hungry" (Owen R. O'Neill, M.D., *Adventures in Swaziland*, 1921, ch. xiii.).

[1] *I. R. M.* (October, 1921), p. 573.

a charity, but made a lure for the patient in the hope that his sense of gratitude may prove the thin end of the wedge. How much grander merely to heal and let the example of such naked unhuckstering devotion speak for its creed more plainly than any number of compulsory hymns and prayers unwillingly heard and as soon as possible forgotten.[1]

Medical missions all over China. Protestants more avowedly for proselytizing purposes. The Catholic priests and sisters mix more with the very lower classes and run hospitals for the very poor; they heal first and Christianize afterwards ("Y.," Hongkong).

The amount of religious propaganda depends upon the hospital. Most have lay helpers or clergymen attached to the staff for the doctrinal part. In Kwangsi there is an American Mission which treats sickness by prayer instead of medicine (W. J. B. F., Kwangtung and Kwangsi).

The result of an inquiry presented to the China Medical Missionary Association at Pekin, in February, 1920, on the efficiency of mission hospitals in China, has recently been published, and is of considerable importance in helping us to estimate the value of medical missions in China and elsewhere. There is no doubt that in some cases splendid work has been done; but in others—as revealed by this inquiry—the hospitals can be little better than seed plots of disease. Out of some 200 hospitals, two-thirds have no isolation block for infectious cases, no screened kitchens, no screened latrines, no means of sterilizing bedding; one-third have no clean hospital garments for patients, no protection against flies and mosquitoes, no trained nurse, or no nurse at all other than the patient's own friends; some never bathe their patients, some do not even possess a bath of any

[1] Reginald Farrer, *On the Eaves of the World* (1917), vol. ii, p. 92.

description, and a large number have no adequate laundry arrangements. These institutions, good and bad, are supposed to "propagate the good news of our Lord Jesus Christ"; whether they are satisfactory in this respect we must leave it for the Christian world to decide. There is no question but that in some of them science is definitely separated from religion. Religion holds the field, and science is nowhere. Grossly inefficient hospitals, carried on without regard to hygiene, are—as the medical missionary, who really desires to alleviate suffering, is the first to admit—a source of danger to the health of the community in which they are established, whatever happy results they may have as "part of the great Evangel."

JAPAN

At the medical missions texts and tracts are printed on the back of the prescriptions ("X.," Osaka).

INDIA

Good work done in healing, but it is generally regarded as a means of proselytizing (V. P., Lahore).

The leper asylum at Rawalpindi is managed by the American Presbyterian Mission ("S.," Rawalpindi).

In all mission hospitals and dispensaries there are a male and a female catechist to preach the gospel to non-Christians who come to get medicine (Keralan, Allahabad).

A help to poor people ("J.," Ahmedabad).

Other correspondents speak of the good work done by the mission hospitals, "although proselytizing is avowedly their object."

The Catholics run a leper asylum in Rangoon. The care of these unfortunates is in the hands of priests and the religious, whose work is excellent.

Other religious bodies run leper asylums. The Anglicans run an institution for the blind ("B.," Rangoon).

A large hospital in the north is run by the American mission. Proselytizing work forms a large part of its activities; but it does excellent work medically, especially among women (A. E. M., Ceylon).

Africa

Medical missions do not seem to be carried on to any great extent in South Africa. The medical officers are Government servants, and have nothing to do with missions.

Several missions combine "healing" with gospel teaching. In Oburu market the missionary is a sort of "doctor of medicine" (G. N. S., Nigeria: Calabar Hinterland).

From a purely medical point of view, the medical missions do very good work. In some districts where the Government medicos have little time to visit, the mission doctors receive a Government subsidy for their work ("P.," B. E. A.: Nairobi).

In Uganda the medical work is said to be a great boon, but the spiritual side always comes first, and "the medical staff is pre-eminently a missionary staff."[1]

SOCIAL SERVICE

Many of the missionary societies undertake some kind of social service among the people whom they wish to Christianize; but the Salvation Army is pre-eminent in the cultivation of this form of activity, which it carries on with system and devotion. In certain provinces of India it has done admirable work among the depressed classes, "the untouchables" as they are sometimes called. It

[1] Rev. J. Roscoe, *Twenty-five Years in East Africa*, pp. 173–4.

has always been wonderfully successful not only in receiving and reclaiming released prisoners, but in the reclamation of criminal tribes; for, incredible as it may seem to some of us who know little or nothing of the various people who are subjects of the British Empire, there are in India not only communities numbering many thousands whose very touch is defilement to the higher castes, but there are also whole tribes with whom predatory habits of one kind or another have come to be the accepted rule of life. Hitherto these tribes have been looked upon as incorrigible—the prison and the reformatory have punished but they have not humanized them. The Salvation Army, finding that, "owing to the prevalence of the caste system," there was no opening for its activities among the more educated, early turned its attention to the reclamation of the depressed classes, always, of course, with the ultimate aim of bringing "these needy souls to a personal knowledge of the Saviour."[1] For these, and such as these, the Salvation Army has formed land colonies, opened up settlements where they are taught in silk farms, fruit farms, weaving schools, lace schools, carpentry, and other industries; the children are taught in day schools, the sick are tended in dispensaries and hospitals. In the Punjab the Salvation Army is known as "the free army," and, provided it can win adherents, it is by no means exacting as to the quality and quantity of the Christianity of its converts.

> The S. A. wins many sweeper (outcast) converts, who thus expect to become "sahibs." It is least particular as to the genuineness of conversion (H. H. F., Punjab).
>
> Between 1891 and 1918 the S. A. established 120 boarding and day schools, in which 4,025 boys and 1,685 girls are being taught. Its work is mainly

[1] *The S. A. Year Book* (1922), p. 59.

among the lowest classes of field and farm labourers (K. V. N. A., Travancore).

The S. A. never has made, and never can make, any progress here by its loud religion. It has turned to social work, and has found a useful occupation (A. R., Madras).

The results obtained by the Salvation Army have opened the eyes of the Hindu, Sikh, and Mohammedan communities to the miseries of the depressed classes and the possibilities of alleviation; consequently, in each community societies have been formed to raise the social condition of the unfortunates who form so considerable a proportion of the population of India.

The activities of the Salvation Army extend beyond the limits of India proper into Burma. One of our correspondents writes from Rangoon:—

> The S. A. runs an institution for conditionally released young prisoners.....It is the only organization, whether private or governmental, that undertakes anything of the kind.....Its work is primarily humanitarian, and the workers act in friendly co-operation with the officials of the Burma Prison Department. Its amazing religious vagaries and queer efforts at "converting" are of quite secondary importance, and really amount to nothing. The Salvationists also work among prostitutes, and do what they can to rescue girls and prevent prostitution.....These excellent people are essentially practical in that they put their humanitarianism generally before their faith. They carry out social work because there are no others to do it. But there are not wanting signs that their conscience pricks them ("B.").

In the words of an Anglican missionary, all these social and educational activities are "of very limited value.....They do not, in fact, produce Christians."

In Japan also the Salvation Army makes up in good works for what it fails to accomplish in the saving of souls.

> The S. A. works among ex-prisoners, unfortunate women, and others, with whom other missions do not come in contact. Quite a lot of good and benevolent work is done by the S. A., and practical good results ("X.," Osaka).

V

THE CHRISTIANIZED NATIVE

THE average Christian who accepts his creed without examination, and the assurances of his pastors without criticism, has built up in his imagination an extraordinary monster whom he labels "heathen." This monster ignores or abhors Christianity; he possesses all the vices and none of the virtues, and is as repulsive in appearance as he is in mind; he lives in torture through the remembrance of past sins and his dread of future punishment; morality is unknown to him, and he continually offends the ears of the faithful by his abominable blasphemies. This, in a greater or less degree, represents the idea of the ordinary unreflecting Christian of those to whom Christianity is an unknown or a rejected religion; it is a conception so firmly implanted in his mind that when he meets living "heathen" in whom he finds few or none of those pleasing traits with which he was accustomed to so liberally endow them he cannot understand it; he is quite taken aback. In the *International Review of Missions*[1] there is an article by the Rev. Campbell N. Moody, a member of the English Presbyterian Mission in Formosa, which, by reason of its engaging simplicity and candour, is of unusual interest. It is a revelation of the missionary's anticipations and his astonished enlightenment.

> The more that I question Chinese heathen [writes Mr. Moody] and the more that I question Chinese

[1] July, 1921.

> Christians regarding their former condition, the more I am compelled to admit that feelings and fears and aspirations and strivings and regrets which ought to be there, and, one would have said, must be there, are really not hidden away in the recesses of their hearts.....There are vast numbers of heathen who appear to have no dissatisfaction with their own religion, no hungering for righteousness, no desire for forgiveness or for deliverance; they are wholly satisfied with themselves, and even elated at the remembrance of their virtues; many of them declare that they have never been visited by fears of death or of judgment.....Yet how happy many of the heathen are; how happy and how well behaved! This exclamation was often on the tip of my tongue when I was living for three months in a very compact or congested village of thirty-five households. In such a hamlet, where all doors and windows were open—for it was midsummer in the tropics—one could not fail to be struck with the absence of shouts of strife, or cries of distress, and with the absence of any indication of violent strife.

Mr. Moody lived in one of the wings "of a heathen farmhouse," and during the three months he dwelt there "there was no serious strife in this heathen home; it would have borne comparison with many a Christian home in the West." It was "a harmonious home, kindly, vivacious, full of talk and mirth, well behaved, and *happy without God.*" Mr. Moody found that these Chinese villagers were kind and even indulgent parents, and "among children in their conduct towards one another there is a general harmony and kindliness." He realizes that his readers will "feel amazed" that the life of these people "can be so harmonious, complete, and satisfying without religion," and says that inquirers cannot "escape the conclusion that the vast majority of non-Christians are 'alive without the law'—that, in short, Augustine

spoke for himself and the few, rather than for the world, when he said 'The heart is restless till it rest in Thee.'" Nevertheless, howsoever moral the heathen may be, theirs is not "a high-soaring morality"; it is, in fact, "morality without religion," without fear or reverence of any higher power; consequently, even these well-behaved heathen are not without fault; they are actually "apt to be selfish and greedy and keen for an unjust bargain." Mr. Moody writes as though selfishness and greed were confined to the heathen, instead of being the commonest of vices met with among those who profess the "high-soaring morality" of the Christian religion.

I have quoted at some length from Mr. Campbell Moody's article because it is an illumination of the missionary's attitude of mind[1] towards the "heathen" he sets out to convert, and—incidentally—it is also a vindication of the character of the particular heathen with whom he himself came in contact. If all Christians candidly admitted that the heathen could be "happy without God," kind, gentle, and well behaved, they might well wonder what gospel of good Christianity could teach them. They might, indeed, go further, and wonder whether alien doctrines and dogmas, impossibly explained and often absurdly misunderstood, would not be likely to result in the uprooting of traditional ideas of morality without gaining anything more than a superficial and puzzled assent to the new. That is what really does

[1] "Some missionaries are so deeply religious that they are constitutionally incapable of conceiving that any one can really be happy unless he has been 'saved'" (Vilhjálmur Stefánsson, *The Friendly Arctic*, pp. 24–5). Mr. Stefánsson says that the Eskimo laughs as much in a month as the average white man does in a year. One reason why he is so happy is that in the uncivilized state he is usually in perfect health, and if there is a royal road to happiness it is through health. The missionary is "by profession a reformer, and goes North to improve conditions; if he found them excellent, his work would, by his own confession, be useless."

happen in the majority of cases. There are undoubtedly some fine converts—noble men and women of whom any people might be proud; but these are the exceptions: the morality of the mass is unaffected, or else it tends to deteriorate in certain specific directions.

This is clearly shown in nearly every answer received in response to the *Questionnaire* sent out by the R. P. A. Inquiry was made as to the difference, if any, between the Christian and his unconverted countryman in regard to sobriety, industry, honesty, truthfulness, intelligence, and kindness. An item as to "marriage customs" was also included in this question, but that really raises rather different issues. Marriage customs may vary, but the difference does not necessarily affect the essential morality of the individuals.

There is, for example, a tribe in East Africa which practises both polygamy and (from economic causes) polyandry. Clan brothers sometimes combine and marry a woman, the children belonging to the eldest. There are no quarrels or unhappiness in consequence. These people lay great stress on chastity; the girls are carefully guarded before marriage, and a young woman having a child before marriage is an outcast. Quarrelsome wives are tried by the (native) court, and, if very bad, they are sentenced to be taken to the priest, who gives a purgative or emetic; when these have acted, she is washed in the lake and sent home cleansed of her humours.[1] In certain South Sea Islands the marriage of cousins is forbidden. Among other tribes there are other restrictions. Marriage, prohibitions, rites, and ceremonies play a great rôle in all religions, apart from the general question of morals.

In appraising the "Christianized native," Rationalists as well as Christians must clear their minds and remember

[1] Rev. J. Roscoe, *Twenty-five Years in East Africa*, p. 213.

that there were non-Christian peoples such as the Chinese and the Indian who were in a high state of civilization long before the Christian era, and that the aboriginal races of Africa, Australia, and America are by no means all the ferocious, bloodthirsty "savages" such as are depicted in the story-books of our childhood. Some of them, it is true, are head hunters, some are cannibals, others have little customs offensive to our more refined susceptibilities; but even these have their tribal laws, to which they give unquestioning obedience. All have their rules of conduct, their codes of morality; and there are not a few who, until they are corrupted by contact with a civilization which does not harmonize with their needs, have no reason to fear comparison with the lives of those who send out missions to convert them. In such cases "conversion" is too apt to spell "corruption." Take, for example, the Wamegi (East Africa), whom Mr. Roscoe, a missionary of experience and insight, describes[1] as an industrious, inoffensive people, loving peace and dreading war. They have a high code of morality; theft is exceedingly rare. "A girl's honour and her future husband's right are everywhere respected, and adultery is almost unknown. During my residence of several years in this district, when I visited the villages regularly, I did not hear of a single illegitimate child being born." There is little drunkenness. Mr. Roscoe never saw a person the worse for drink, and certainly there were no habitual drunkards. As there is little crime among them, these people have no prisons or places of detention. Any notorious troubler of the village is warned, and fined by the village chiefs; and should this fail, he is expelled from the community. It is true that Mr. Roscoe found these people unintelligent, and not in

[1] *Twenty-five Years in East Africa*, pp. 28–32.

the least desirous of receiving instruction, so that at the end of seven years' work among them he left "without having made much progress in their spiritual welfare." Judging from experience in other cases, it seems highly probable that the attainment of "spiritual welfare" by these inoffensive, industrious, highly moral people would be purchased by their physical and moral degradation. They are far better left alone, "kindly, well behaved, and happy without God." The disastrous results of the soul-saving teaching of the missionaries are, to some extent, recognized by the acuter minds among them. Mr. Alan Lethbridge quotes "a Jesuit priest of very great experience in East India, East Africa, and British Guiana [who] enumerated to us his own personal theory":—

> In effect, he said: "I am not in the least surprised that people prefer non-Christian servants to Christian. Christianity with natives eradicates from their systems such crimes as murder, human sacrifice, and that fanaticism which is productive of murder. In place of these they develop the minor, but extremely unpleasant, qualities of lying and thieving. I estimate that it will take 300 years before a Christianized native community will be formed which will show the same belief in the efficacy of Christianity which is to be found often in the depraved of our own colour."[1]

The Jesuit priest can hardly be said to have "hitched his wagon to a star" when he looked forward to 300 years of Christian teaching to enable the native to reach the Christian standard of the depraved of our own colour!

China

The morals of a people reared in the Confucian teaching of benevolence and righteousness as the keynotes of

[1] A. Lethbridge, *West Africa the Elusive*, p. 236.

character can have little to gain from the confused morality of the Sermon on the Mount, nor where Christian teaching fails can Christian practice be said to set any consistently high standard to which the Chinese might profitably adjust their lives. Christian practice in the West leaves much to be desired, but in the East it frequently falls short even of the modest standard of the homelands. Take, for example, the scandal of child slavery in China. The selling of children (more particularly of girl children) has long been prevalent in China; but in the Chinese Republic of to-day the sale of human beings is forbidden, and parents have been punished for selling their children. In the British colony of Hongkong, which for eighty years has enjoyed all the "advantages" of a Christian Government, such sales still take place without hindrance. The majority of these children are bought as a commercial speculation; they are purchased at a tender age for a few dollars, are trained for "domestic service," and after a few years, if sufficiently attractive in appearance, they are sold in "marriage," or into local houses of ill-fame, or are even shipped overseas for this purpose. This is a flagrant case in which the Christian missionary would do well to take the beam out of his own eye before bothering about the mote in his heathen brother's.[1]

> Most Chinese are sober. Converts are married in the mission churches, which usually prohibit polygamy. The wealthier Cantonese are invariably polygamists. Missions discourage alcohol, opium, and (in some missions) tobacco smoking. The local medical missionaries recently signed a public protest against gambling-dens and prostitution, both of which

[1] In March last it was stated in the House of Commons that Mr. Churchill had instructed the Hongkong Government to take measures to abolish the Muitsai system. The number of Muitsai girls in Hongkong was given as between 8,000 and 9,000.

are licensed by Government. Prostitutes are nearly all slaves (W. J. B. F., Kwantung).

In the opinion of most Europeans (not missionaries) in the East, the Christian Chinese differs little from his heathen brother; if anything, he is less trustworthy. Intemperance is not a Chinese vice. The convert remains the same as others in his daily life, marrying as many wives as he pleases. Missionaries in Hongkong preach no sermons against polygamy ("Y.," Hongkong).

Since the missions in China, as in India, make most of their converts among the illiterate classes, it is not astonishing to find that many Chinese Christians continue to practise rites and ceremonies pertaining to their former faith. It is, indeed, alleged "that they but substitute one form of idolatry for another, and replace the worship of Buddhist idols by that of images and pictures of Jesus Christ and the Virgin (and the writer has himself seen Chinese Catholics, who have apparently got a little mixed in their ideas, prostrating themselves and burning joss sticks before a picture of the Virgin in exactly the same way as their heathen brothers perform similar ceremonies before their idols)."[1] Among the educated classes in Hongkong it is to some extent fashionable to profess Christianity, but the average educated Chinese is not a Christian.

Some converts practise ancestor-worship, and subscribe to the clan temple (ancestors' shrine) funds. Refusal of the converts to subscribe to clan temples is a common source of dispute, as is also the claim of converts to share in ancestral revenues used for ancestor-worship (W. J. B. F., Kwantung).

Every Christian Chinese retains his old superstitions, and secretly gives them precedence over Christian rites. When sick he prefers a Chinese

[1] E. Teichman, *Travels in N.W. China*, p. 199.

doctor to any other, and his old belief in devils, etc., is never overcome ("Y.," Hongkong).

Japan

Not one of our correspondents in Japan seems to have discovered any superiority in morals in the Christian convert over his unconverted brethren :—

> Not the least difference (W. B. M., Yokohama).
>
> The custom of saké drinking at the New Year is a frequent cause of disgrace in a candidate for baptism. The drinking of a small cup of saké is the usual accompaniment of wishes on paying a visit, and it would need a great and strong conviction to prevent a Japanese indulging at such a time. Great unhappiness is frequently caused by girl converts marrying non-Christians on leaving the mission schools. Kindliness is a leading Japanese characteristic, and no convert could exceed in kindness the simple country folks or the average Japanese ("X.," Osaka).

India

In India, Moslems, Sikhs, and Hindus are essentially sober, but drunkenness is not uncommon among Indian Christians. The converts are drawn almost entirely from the lowest class of Indians, and it is only among the small educated minority that there is evidence of development of intelligence. Of these many lose their original simplicity, become less continent, less truthful, and less industrious. Converts also are apt to acquire a false sense of superiority over their unconverted brethren. They tend to abandon their hereditary occupations and become lazy.

> Few officers will employ Christian servants, as they are usually considered to be lazy and thievish (H. F. F., Punjab).
>
> In my regiment there were always a small number

of native Christians, usually about fifty in number. It is an undeniable fact that these men furnished the very great majority of cases of drunkenness, which is, however, a comparatively rare offence in the native army. This is the only way in which the native Christian soldiers fall below the non-Christian in conduct. I do not know of any way in which they rise above them. These men were all Roman Catholics, and were born Christians—i.e., not actual converts themselves.....Christian servants in India bear a poor reputation for sobriety and honesty (Southern India).

The Christianized native does not differ appreciably from the rest of his countrymen in the particulars mentioned, except perhaps (in the case of those who have received some education) in point of intelligence. While having lost much of their original simplicity, the converts may be said to have become less continent, less truthful, and less industrious than the rest.....There appears to be a growing tendency, specially among the converts inhabiting the towns and their outskirts, to imitate the vices instead of the virtues (A. J. R., Ranchi).

Incontinence is increasing among females owing to cultivating luxurious habits without the means of gratifying them. With the spread of education the Christian converts are becoming less industrious and more and more place-hunters. They tell more lies, and are degenerating in respect to honesty (J. B., Ranchi).

The Christianizing of the Indian has made him more intemperate (J. S. M. R., Rawalpindi).

The converts feel it below their position to stick to their traditional industries. They are less sober than their non-Christian countrymen (" S.," Rawalpindi).

The converts are proud, arrogant, and haughty. They think themselves above non-Christians (G. D., Lahore).

Generally speaking, Hindus stand a head and

shoulders above the Christians in morality, truthfulness, honesty, intelligence, and kindliness..... Drunkenness is a common vice among Indian Christians (K., Allahabad).

Among those converts who prior to their conversion had to observe the caste rules, and were not allowed to drink, conversion has often led to the liquor habit. The same may be said of other evils ("P.," Allahabad).

The better educated appear more industrious, but the labouring classes often become lazy by adopting the Christian faith, and abandon their hereditary occupations (A., Travancore).

In regard to sobriety the Christianized native is worse than the rest of his countrymen ("A.," Travancore).

Less sober than the non-Christian; more industrious ("T.," Travancore).

The convert becomes unsettled and unstable. Intemperance is common among ignorant converts (S., Tangore).

On the other hand, there is evidence that sometimes at least missionary influence does raise the standard of living. An Indian correspondent from the Punjab points out that a comparison of natives of the depressed classes who have been Christianized ("very rarely is a man of high class Christianized") with those who are not shows a difference of dress, manners, and customs: the former are given facilities for education, and gradually develop qualities of mind and heart more or less according to individual tendencies and circumstances. This, so far as it goes, is the result of education, of training, and can be better done by Indians themselves now they are becoming alive to the evil of having in their midst so large a population of a permanently depressed class. With the missionary, education is confused with proselytism, and his true aim is conversion to Christianity.

The Indian reformer can have no ulterior motive; enlightenment and a general improvement in the standard of living are his avowed and only objective.

So far as marriage customs are concerned, the Moslem and Hindu rites, of course, differ very much from the Christian; but it is difficult for people to depart altogether from the age-long traditions of their country, consequently it is not uncommon to find the convert taking part in both ceremonies.

> Many native Christians celebrate their marriages in the Christian Church to which they belong before an officiating priest, and again celebrate them in their homes, more or less in the native fashion (A. R., Madras).

The new converts are labelled Christian, with a supplementary tag to denote the particular brand of Christianity to which they have been attached; but it is exceedingly doubtful whether any considerable proportion of them are entirely purged of their old belief—whether, in fact, the new label is anything more than a new name for the old wine. Just as European Christianity has incorporated festivals, petitions, and deities from earlier religions, so the new Eastern and African Christianity is likely to retain, in addition, much of the traditional religion of the people of the country. Most of our correspondents (there are exceptions) are of opinion that Indian Christians continue to observe (in secret, at least) practices of their former faith. It would be wonderful if they did not. The converts are generally of very low culture, and it is only natural they should cling to the early superstitions in which they were bred; they cannot be expected altogether to shake off the modes of thought and practices of their environment, save through a prolonged period of education and rational training.

The reply which a drunken convert reprimanded

by a missionary for taking part in the annual "Sarhal" (Spring festival) gave is significant. He said: "Have I given up my 'dharam' (religion) because I have become a Christian?" (A. J. R., Ranchi).

Old superstitions survive conversion. Syrian Christians perform Shraddhas (worship of ancestors). Pariah Christians are usually devil worshippers ("A.," Travancore).

The new faith is often no more than the old worship under a new name. Jenny Jones becomes Sister Martha (A. R., Madras).

In and about Bombay the Christianity of the converts is often very much mixed up with the rites and ceremonies of the older faith. Many converts

continue to worship their Hindu gods in the form of Ganesha and others, and observe many Hindu festivals such as the Divâti. This is especially the case in villages near Bombay, where fishermen live, and where whole villages were converted to Christianity in early times (K., Bangalore).

As one advances east and south [of the Punjab] the aborigine is of a very low type, and in my experience merely adds Christianity or Islam to his own prehistoric animism (H. F. F.).

Burma

The replies from Burma from our exceptionally well-informed correspondents throw an interesting light on the subject. I quote from three of them :—

There are few Burmese Christians. The Burman is well advanced in civilization, and the qualities in question are more or less part of his natural equipment. Conversion to Christianity makes him neither more nor less sober, continent, honest, kindly, etc., than he was before. It would be difficult to tell a Christian Burman from a Buddhist, I think. His virtues and failings are but little affected by his

beliefs. But the Karen (who contributes most of the converts in this land) stands on a different footing. In his own villages and before conversion he is dirty, ignorant, drunken, and a barbarian. The Americans make him clean, educated, sober, trustworthy, and fit to be a policeman or nurse. Conversion here implies civilization. Probably many converts retain much of their native animism. The Baptists are the chief agents in this process. They take less interest in the civilized Burman, whose "conversion" does not cause such radical and obvious changes in character. The Catholic is chiefly concerned to baptize people, and so bring them into his fold. He does not worry about civilizing them. The Anglican, as might be expected, takes the *via media* ("B.," Rangoon).

The American missions preach temperance, and their converts are sober. Christians of other sects, especially Roman Catholics, are less sober than the average Buddhist. Missionary influence has probably increased intemperance among converts from Buddhism and reduced it among converts from Animism—e.g., among the wild tribes. The Christian Tamil, usually a R. C., is more intemperate than the Hindu of the same social rank. In regard to the other qualities there is no difference between Christianized natives and their countrymen. Christians marry according to Church rites and practise monogamy. Buddhists are allowed a minor wife with the chief wife's consent; but no respectable Buddhist now follows this practice. Public opinion is strongly against it ("A.," Rangoon).

The Karens are not so intelligent as the Burmese. Although great efforts are made to educate them and introduce industries among them, they remain a very simple-minded, easy-going race. Prior to the missionaries they had a tradition of the advent of a white prophet. This inclines them to the acceptance of Christianity. The Burmese are very temperate. There is nothing to show that the missionaries have

reduced vice in any way.....There is very little difference between a coolie's Vishnu temple and his Christian Church as seen on some estates. Christ on the cross or a picture takes the place of the idol, and gets the usual offerings of rice, plantains, etc. (W. S. R., Tenasserim).

Ceylon

Mr. de Silva, a Medical Officer in Ceylon, writes that the Christians are more addicted to alcohol, otherwise there is little difference between them and their fellow countrymen. The influence of social-service workers who profess different religions has been distinctly good.

> The Christian Government farms the rents of the liquor taverns, and the drink habit, which is a newly-acquired one, is encouraged by the indiscriminate distribution of taverns throughout the country. Not a single European Christian religious body has protested against this policy. The Buddhist associations which have done so have fallen under the censure of the Government, and are suspected of sedition. Hindus and Buddhists are more humane and charitable than Christians, and treat not only each other but animals better than they do. In the other qualities mentioned the Christian in no way excels his Buddhist, Hindu, or Mohammedan fellow countrymen.....Most native Christians, under stress of circumstances, are liable to resort to what is known in Singalese as "pitakarana" (outside matters) when all methods of obtaining succour through the Christian religion have failed. They gladly pay the fine (invariably imposed by the Roman Catholic Church) for their lapse (J. H. P. W., Ceylon).

Mesopotamia

The Christian is less sober than the Muslim, but more sober than the Jew. The Christian is generally regarded as less honest and truthful than even the

Jew, and much less so than the Muslim (H. F. F., Baghdad).

South Africa

"It is a strange fact that the average European in the African tropics would never employ, unless perhaps as bookkeeper, carpenter, or in some such office where he would be continually under supervision, one of these natives sweepingly referred to as 'mission boys.'"[1] The reasons given are that he is often untrustworthy in action and in speech, that he is lazy, and that he gives himself airs of superiority. This general condemnation of the "mission boy," quoted from a book of travels, is echoed by the majority of our correspondents writing from every part of South Africa.

It is only just to note at the outset that one of our correspondents, Mr. F. J. Nance, a Rationalist of thirty-five years' standing, is not inclined to accept the general verdict. He says it is very difficult to ascertain what really has been the result of Christian teaching and missionary civilization; he thinks it may have done the native little harm, and possibly some good. He is emphatically of opinion that the view taken by the South African white in regard to the native depends upon whether he is an employer of native labour or not. If he is, he is sure to be opposed to the Christianized native, because what he wants is a docile servant, whom he may pay poorly, work long hours, and kick when he is angry. The Christianized native has been taught that he has rights, and is inclined to maintain them. The native, Mr. Nance explains, is taxed out of all proportion to his income compared with the white man, and the tax is maintained in order to force the black to work; native

[1] F. S. Joelson, *The Tanganyika Territory*, p. 89.

labour is a thing to exploit, and Christianity is an advantage or otherwise according as it helps the exploiter or not.

Cape.—Our information here is that the "heathen" is the better man, that "an employer never takes a school Kafir if he can get the 'raw,' who is infinitely superior."

> The heathen (or "raw" or "Red") Kafir is, on the whole, sober. He indulges in an occasional beer drink brewed from pounded Kafir corn, intoxicating when taken in large quantities, nutritious and not harmful in moderation. The church Kafir not only attends beer drinks, but takes brandy also. The moral code of the Red Kafir is a very strict one. Chastity for the unmarried of the tribe is insisted upon under severe penalties. Church influence has destroyed the native moral code, and the Christianized men and women are notoriously immoral. The Christian marries one wife, the heathen as many as he chooses according to native custom. The heathen is more honest, truthful, and kindlier. After consulting those who have had a long and wide experience of various tribes—such as farmers who employ labour and engineers who control big gangs of men on road construction—the opinion is unanimous that Christianity has morally and physically ruined the converted Kafir. The Red Kafir despises the Christianized Kafir (S. A. H., King Williamstown).
>
> All drink on social occasions, but the "red" Kafir takes a fermented drink made from Kafir corn, and the Church boy takes brandy. The Church girl is usually immoral, the "red" Kafir girl seldom. An employer never takes a school Kafir if he can get the "raw," who is infinitely superior (A. E. H., Port Elizabeth).

Converts retain their faith in witch doctors, and invariably go to them in cases of sickness among their stock or family.

Natal and Zululand.—Some of the reports from Natal and Zululand are of a very different character from those sent in from the Cape. Either Natal has been specially fortunate in its missionaries—which has undoubtedly been the case in certain instances, at least—or the Zulus have been intelligent enough to select the grain and reject the chaff in the Christian teaching. I quote from the reply of Mr. C. G. Jackson, a Judge of the Native High Court, who writes with considerable authority on these matters, and whose opinions are confirmed, with slight variation and reservations, by two other correspondents :—

> There are, of course, many so-called Christians who combine the worst vices of the Europeans with their own. But the influence of Christian missions is all for the good, and many thousands of natives are leading better lives by reason of that influence. Many Christian natives no longer drink even their own beer or "tshwala"; many others do so in moderation; excess is seldom seen. The sale of European liquors is prohibited by law. No convert is allowed to contract polygamous marriages. Polygamists adopting Christianity are only allowed certain privileges, and in the English Church cannot hold office. Superstitions connected with witchcraft are difficult to eradicate.

Mr. Jackson's view of the Natal Christianized native, endorsed by two other writers, does not, however, stand unchallenged. Other correspondents write :—

> So many of those who have attended school use their knowledge to write illicit liquor orders or other unlawful documents. Among the farming community the Christian native is in bad repute; a Christian native and a scoundrel are used as synonymous terms. The Trappists, who teach the native handicrafts, undoubtedly reduce the evil of laziness. I do not think the native in his raw state

can be charged with intemperance. This is a vice he learns from contact with the white. Here and there you come across a mission-trained native who would be a credit to any one, and some whom you could describe as "noble"; but the majority use their education to increase their vices. Undoubtedly they continue their old superstitions ("C.").

It is the semi-educated Christianized native who does the forging of passes for liquor and other evil purposes. Very few people prefer a mission boy to a raw boy for a servant. The mission native is lazy. Christianized natives are not employed in magistrates' courts or as policemen ("D.").

Our native races have been utterly demoralized by missionaries. No old resident or colonial-born white will employ a Christian native, man or woman.....The heathen or raw Kafir is one of nature's noblemen; his only vice is witchcraft, which is a terrible thing; but the Christian native never gives up witchcraft. Christian natives' sole idea in life is to live without working, because they never see a missionary or parson do any manual labour. No mission native is ever employed at the magistrates' courts or in the police force, but our gaols are full of mission boys (F. E., born in South Africa fifty-nine years ago).

Matabeleland.—The morals of the Christian Matabele appear to differ very little from those of his heathen brother; if anything, he is "a bigger and more cunning liar" ("E.").

Orange Free State.—Mr. A. L. Clarke, Acting Commandant of the Witzieshoek Native Reserves, believes that most Christianized natives are total abstainers, more chaste, more industrious, more honest and upright in their dealings, than the rest of their countrymen. This opinion, unfortunately, receives no support from our other correspondents. One of them, indeed, Mr. Charles Baker, takes serious exception to Mr. Clarke's

statement as "contrary to facts and every-day experience." He writes :—

> After thirty years in South Africa, during which I have lived in the Native Territories of the Cape Province, Natal, and the O. F. S., I have never yet met a South African who would endorse such an opinion. Those who do so form an irreducible minimum. Here we are living in close proximity to the Witzieshoek Reserve.....Personally, I know most of the people, and have had every opportunity of gauging the general opinion and gaining a knowledge of the facts.....I have no hesitation in saying that neither general opinion nor experience supports the contention that the Christian native is more honest than the heathen. The reverse is the fact. Heathen natives do not forge passes ; but Christian natives educated in the mission schools do. Unchastity among kraal natives is comparatively rare ; among Christians it is common and increasing. When the chiefs had full power, the penalty for unchastity was death. With the advent of Christian missions morality among the natives is steadily deteriorating, and nowhere more so than in the neighbourhood of large mission stations. Some years ago I resided at Kroonstad, O. F. S. On the outskirts of the town are two large native locations, with mission churches, schools, etc. The police informed me that ninety per cent. of the native women were prostitutes. Drunkenness prevails more or less among all natives, and Witzieshoek is no better in this than any other native reserve. In the time of Mr. Clarke's predecessor, when I was there, large beer drinks were of frequent occurrence. I have never known Christian natives to refuse intoxicating liquor ; but they will ask you for it..... On this farm quite a number of Christian natives are employed. They one and all get drunk whenever the opportunity occurs ; and the same may be said of the surrounding farms. As to industry, the

> Christian natives are first-class loafers. They will go to the verge of starvation before they will go to work.....My own observation leads me to the conclusion that, on the whole, missions are exercising a pernicious effect upon native character. The possession of the Bible by natives has led to dangerous consequences, as witness the formation of the criminal gang of the Ninevites in the Transvaal. The Israelites of Bullhoek are another case in point. The Ethiopian sect, again, is regarded as dangerous politically, and is not allowed in some places.

Captain G. Tylden, in the Ladybrand district, has made a special study of the native, and as a Justice of the Peace has a great deal to do with the Barolong and Basuto in his neighbourhood. The following extracts are from the notes he sends on native marriage customs and industry :—

> The Christian native (C. of E. converts excepted) does not have to pay cattle for his wife. This affects his industry, as it saves him some £120 odd. It causes him to have little or no respect for his wife, and lowers the position of the women. The women hold a very good position among the local Bantu heathen. A Christian boy has only got to lapse into heathendom to get rid of his wife. He cannot do this *without cause* if she was paid for, as by native law the cattle would be retained by her father, and he would lose cattle, wife, and children. The payment of cattle is a direct incentive to the parents to keep their daughters more or less straight. The heathen maintain a certain standard of sex morality owing to their system of fines in cattle for illegitimate children. Heathen fathers say that if their daughters become Christian they lose what little hold they have over them. The native woman who has been paid for in cattle is in a far stronger position than the Christian, as she can, and does, appeal to her father, who, at the least, will cause

the husband no little trouble and inconvenience. I was born in England, and started farming in South Africa in 1903. At that time I was convinced that the mission native was as good as, if not better than, his heathen brother. I had four or five Christian families on the farm and one heathen family. By 1909 I had got rid of all my Christians except one widow (Hottentot) and two sons; her other three sons I had dismissed. I would never employ Christian boys if I could help it. I am no opponent of missionary work; I simply state that as a working man the Christian native is useless to me personally. I may mention that I have had the same natives continuously in my employ for fifteen, nine, and seven years, and can always get unlimited labour. I never give alcohol to natives—not even the usual Christmas tot of brandy. The extraordinary thing about Christian natives is the absolute inability of the parents to make the children do any sort of work. I have actually employed (1907–1908) a native clergyman with a span of oxen, who had to hire a stout heathen to drive the same, while his own four sons studied the Bible and refused to work. The best Christian natives I have met are C. of E. boys; this is not saying much.

In regard to intemperance Captain Tylden says that "the most active sellers of strong drink are the Christian natives." Mr. J. J. Wardhaugh (Bethulie) writes that the natives who live in fairly close contact with the whites have acquired all the vices of Europeans and none of their virtues. The Christianized native does not take his adopted religion very seriously. Mr. I. Vlotman (Ladybrand) thinks that, whatever difference there may be, 90 per cent. of native experience shows that it is in favour of "the raw native"; and this opinion is confirmed by Mr. R. Horn (Parys), who has lived in South Africa for thirty-eight years.

Transvaal.—From the Transvaal opinion is emphatic

and unanimous, not only that a rapid deterioration is taking place in the native population, but that that deterioration "is due to the introduction of Christianity among the natives," or, as others put it, to the introduction of "civilization"; which in this case is Christian civilization. Chiefs complain that their authority has been destroyed, that drunkenness has become common not only among the men but the women also, and that illegitimacy threatens to become the rule rather than the exception. It is not suggested that Christianity has taught people to drink or to be immoral, but that it destroys the national customs and ideals, and does not provide any efficient substitute.

> After twenty years in the Transvaal and Orange Free State I have not yet come across any benefit accruing to the native from Christian teaching as such, apart from technical training in handicraft or domestic work. The "whitewashing" of the native with the rags of European civilization is nothing short of the degradation of the Kafir race; the Europeanized, civilized, or Christianized Kafir being immeasurably inferior to the native kraal heathen. .....The missionary inevitably detracts from the influence of the chief, and it is impossible too strongly to condemn anything which clashes with the chief's authority, in the maintenance of which lies the only hope of Kafir progress on rational lines.....Another radical objection to Christianity is its substitution of the Christian marriage service for the good old heathen custom of "lobolo," by which a native had to buy his wife with perhaps a dozen cows. This meant in most cases that the adolescent native had to face about ten years' steady employment. When he is "up against it" the Kafir will work, and work well; but, roughly speaking, any sort of settled occupation is irksome to him. The old lobolo custom was at least a hope of improvement. In regard to intemperance, it is quite certain

> that, away from the missionary's eye, Sunday service too often goes hand-in-hand with boozing on native beer, or the still worse smoking of "dagga" or Indian hemp.....The Kafir clinic will resort to the witch doctor's "doloso" quite as readily as the white Christian will resort to a medium (C. R. P., Nylstroom).
>
> The Christianized Kafir is inclined to be sober, but does not look upon native beer as harmful. He takes the Christian form of marriage, but polygamy retains its hold upon him. Venereal disease is now general, and morals in great measure destroyed..... Throwing the bones and bewitchery are done under cover and thoroughly believed in ("S.," Vereeniging).

Basutoland Protectorate.—Mr. A. S. MacIntyre, Chief Instructor, Government Industrial Schools, who sends in the only report received from Basutoland, is a believer in the beneficial results of Christian missions, and declares that the Christianized native is in every way superior to the raw native, and that, considering the temptations which beset the convert, the backsliders are few.

West Africa

West Africa is attracting a tremendous amount of missionary effort, Mohammedan as well as Christian. The former would appear to be far more easy of assimilation by the pagan than Christianity, and it is practically useless to offer Christianity to the Moslem in place of his own belief. "A very honest gentleman, a doctor and a missionary combined, stated that after a year in one of the great Mohammedan centres he had made one Christian convert from the Moslem faith, and added: 'But I don't trust him.'"[1] The doctrines of Christianity

[1] A. Lethbridge, *West Africa the Elusive*, pp. 233–4. "Missionaries have never obtained any great success in Mohammedan countries. It is sometimes alleged that a genuine conversion of a genuine Mussulman has never taken place. He has a traditional

sit very lightly on many converts. At Ibadan Mr. Lethbridge received a deputation of native business men (Lagos traders). There were six representatives, of whom one was a Mohammedan. "Our conference concluded with a little gossip over things in general. Then it was that one of the speakers remarked, with unction: 'Oh, I am a Christian; but, you will understand me, I am a polygamist. Yes, yes, I am a great believer in polygamy!' At which remark he smiled fatuously at his colleagues, who all smiled in sympathetic response."[1]

Sir F. D. Lugard, lately Governor of Nigeria, has recently published a most valuable and exhaustive book upon British tropical Africa. In discussing the attractions and influence of Islamism upon the people, he notes that although it is an indigenous religion spread by men of like race with similar social standards and not depending upon the supervision of alien teachers, and by combining a social code with simple religious forms, it is interwoven with the daily life of its followers; nevertheless, generally speaking it has not been adopted by the negro races. Where it has been accepted it has undeniably had a civilizing effect, abolishing the gross forms of pagan superstition and barbarous practices, and adding to the dignity, self-respect, and self-control of its adherents. Christianity has not proved so powerful an influence for the creation of political and social organizations. It does not altogether appeal to the negro temperament, although

contempt for the dogmas of Christianity." Quoted by Sir F. Lugard (*The Dual Mandate in British Tropical Africa*, p. 592*n*). So far as the opposition of the Moslem native ruler is concerned, Sir F. Lugard writes: "A widespread devotion to Christianity would undermine his secular no less than his religious power. The English missionary, and even the native pastor from the coast in European coat and trousers (whom he dislikes), would rob him of authority. His own devout followers would regard him as a traitor who had opened the gate to the enemy" (*Ibid.*, p. 595).

[1] *West Africa the Elusive*, p. 159.

it has a most powerful auxiliary in its hymns and church music. Where it is successful it is apt to produce in its converts an attitude of intolerance.[1]

Nigeria (*Calabar Hinterland*).—

> In most cases I have come across I find the native to have deteriorated. His intelligence is greater, but he is not so trustworthy. Backslidings are very frequent. A Christian native nearly always fears his tribal *juju*, and wishes to conciliate it on the quiet (G. N. S.).

Nigeria (*Lagos*).—

> The Christianized native is in every way inferior except in book education. Whisky and brandy immediately follow the Bible. Nearly all (even those who have been to Europe) continue to believe in the power of heathen charms, witches, etc. (S. V. W.).

In Ashanti the Christian religion is said to be surely and steadily gaining ground. Whether the people will be the better for it has yet to be proved. As "heathens," crime has been small among them. Only forty-nine cases were reported in 1918. Christian converts have refused personal service to their chief on the plea that they could not render it without violence to their religious feelings. This attitude, involving religious scruples, was upheld by the Government. It was, however, nothing more than an excuse to avoid communal or personal obligations.[2]

Central and East Africa

Christianity was first introduced into Uganda about the middle of the nineteenth century, in the reign of the

[1] *The Dual Mandate in British Tropical Africa*, pp. 77, 78.
[2] Sir Francis Fuller, K.B.E., *A Vanished Dynasty: Ashanti* (1921), pp. 221–4.

famous King Mutesa, and to-day the Baganda are accepted as Christianized.[1] We learn from Mr. Roscoe, who lived among them, that these people are much in advance of all tribes near them in civil, social, and political matters; they are intelligent, and of dauntless courage. They are clean in their habits, particular about their person, dress, food, and general appearance. Stools and chairs used to be forbidden, and until recently it was regarded "as an immodest act for a woman to sit upon a raised seat." They had complex marriage customs, and the polygamous habits of the people placed women at a premium; wealthy men possessed many wives, poor men had a difficulty in getting one. The wife could appeal to her clan in cases of unkind treatment. If a woman died in childbirth, her husband was fined by the clan. Adultery was punished with terrible severity. "When Christianity introduced monogamy and broke down the old social customs, hundreds of women were rendered husbandless without the former rigid restrictions to protect them against their sexual desires; and when the new hut taxes imposed by the British Government made it impossible for chiefs to provide homes for their clan relatives, hundreds of women were left to face the problems of life without any special guardian." This not

[1] "Protestant missions were quickly followed by those of the Roman Church. Islam had already preceded the Christian missions, and the adherents of the rival creeds fought out their differences in bloody battles. Great numbers of Christian converts were put to death, many of whom were burned alive. Twenty-two of them have recently been beatified as martyrs. The Christians won, and the Moslems were ousted from the country.....With this common danger removed, the rival Christian sects (which, however, were more political than religious, and represented French and British influence respectively) could no longer be restrained from settling their mutual antagonisms in the old way. In a pitched battle the Protestants were victorious.....Uganda, like Nyasaland, became a British Protectorate" (Sir F. D. Lugard, *The Dual Mandate in British Tropical Africa*, p. 587).

unnaturally led to immorality. Venereal disease, introduced by traders, is working havoc among the people. Another evil is that land is going out of cultivation. Formerly every woman had a plot of land assigned to her at marriage, which she diligently tilled and looked after as her own. When women ceased to live in communities, they ceased to till the land; consequently large tracts of the country run wild, because tilling land is considered women's work and not suitable to men.[1]

The case of the Baganda illustrates the sort of thing which is always liable to happen to indigenous races when their social customs are broken up by the introduction of new doctrines concerned with the salvation of the soul of the individual in a promised afterworld, rather than with the welfare of all in the land which they inhabit. There are schools at work, both in the capital and the country districts, and there are hospitals also; but in the latter the spiritual side is always the primary aim, and "the medical staff is pre-eminently a missionary staff"; while the former, as usual, supplies interpreters, clerks, and servants, rather than workers trained in industries.

Even from the missionary point of view, however, all is not well with Christian Buganda. Bishop Willis,[2] indeed, would seem almost to suggest that the more Christian the State, the less satisfactory its spiritual condition. In Buganda there is a native Government, and that Government is predominantly Christian; but, so far from rejoicing over this fact, the right rev. gentleman declares that

[1] Rev. John Roscoe, *Twenty-five Years in East Africa*, pp. 77–171. Mr. Roscoe writes in a later book (*The Soul of Central Africa*, 1922, p. 292) that when he first knew the country it was prosperous, and food so plentiful that it was never necessary to carry any on journeys. "Things are very different now.....The country is in a state of poverty, and the people are in a miserable condition."

[2] *Church Missionary Review*, December, 1921.

the native chief seldom uses his official position for the furtherance of his faith. "In effect, he comes to regard religion as a matter of no importance. The State becomes everything, the Church nothing, to him." Hence, he feels "that it is unwise to boast too readily of Christian chiefs." Truly, it is not very gratifying to missionary self-esteem that the native chiefs should pay more attention to the domestic affairs of their own people than to the furtherance of an alien Church with a real live bishop in charge.

Nairobi.—Our correspondent here says that while under the direct control of the mission there has in some instances been an improvement in regard to temperance, but this would appear to depend rather upon the personality of the individual missionary than any other factor. Marriage with the Christianized native becomes monogamous, but economic conditions tend to bring this about otherwise.

> They are made more industrious, by the Catholic missions particularly, and many have no doubt benefitted intellectually. The general reputation of the mission boy after he has left the immediate control of the mission as regards honesty is bad ("P.").

Nyasaland.—The Christianized native under the immediate supervision of the missionaries appears to have higher standards.

British Guiana, S.A.

Mr. Walter Finlayson, in his report, points out that the gold digger preceded the missionary among the Caribs in British Guiana. In regard to honesty and industry, there has been an undoubted retrogression from primitive habits, but on the whole the Christianized Carib differs little morally from his heathen fellows. He adds that in

a conversation he had with a Roman Catholic priest, who abo ured among some tribes on the Brazilian frontier, the priest expressed the opinion that "the Indians are far better left alone." The Christianized Carib continues to believe in the machinations of evil spirits, in mermaids, and in talismans for bringing luck when hunting or fishing.

Australia and New Zealand

Mr. Joseph writes from St. Kilda that planters assure him that on no account will they employ a Christian native, as he is generally a rogue or a drunkard. A writer in the *Melbourne Argus* declares that it is a matter for argument whether a Kanaka can become a true Christian. If the missionaries have failed in saving the Kanaka's soul, they would in this case appear to have done real service in teaching them to take care of their bodies.

> In many native villages, where a "lotu," or church, is established, grotesque totems can be seen ranged along the fence to keep away the "tamburans," or ancestral ghosts. The quaint mixture of Christianity inside the church and idolatry outside is, in a way, a mirror of the native mind. But throughout the islands the missionaries have done splendid work from a hygienic point of view, teaching the value of cleanliness to one of the dirtiest races on earth.[1]

Our valued correspondent in New Zealand, Mr. W. Baucke, who has had so long and intimate an acquaintance with the Maori, speaks very plainly of the failure of the missionary, and deplores the decay of the Maori. The conversations which he had with his Maori friends—many of which are reproduced in his book—show us the impression made upon the native mind by the confusion of Christian tongues sent to effect his conversion :—

[1] *Melbourne Argus*, August 2, 1921.

"Yes, I was brought before the tribe once as a sorcerer; but what of that? They could lay no evil to my charge. Yes, I have about seventy acres of land, and live very comfortably on the rents. Yes, I drank heavily in my younger days. No, I did not take the pledge. I am waiting for the voice, and wish to be prepared. Yes, I belong to the Wesleyan 'hahi' (sect). No, I don't believe in all they say; I keep a part reserved for my ancestral faith; for, look you, it is this wise: Which of the many creeds are true? We have a story which runs thus:

"When the white man first landed on these islands, there came a certain man from among them. He had on a wide coat, a white necktie, and long face, and he met a Maori, to whom he spoke thus: 'Friend, where are you going to?' The Maori replied: 'I don't quite know; somewhere over there,' pointing to the space of distance. So the white man said: 'Very well; if you go that road you will only reach a place called "hell." You come along with me. I will show you a better road.' 'Good,' said the awe-struck Maori, 'Maake taua' (let us go). So they went, and went. Presently they met another white man, who had cloth gaiters on his legs (a bad custom if his legs be bent). On his head he had a tall silk hat, the brim of which was guyed to the crown with strings, and he asked the Maori: 'Hallo, friend, whither art thou travelling?' 'I don't know,' answered the Maori. 'I was going on my way when I met this man, who told me it was wrong: you come along with me; the road you follow leads to "hell."' 'Ugh,' sneered the newcomer. 'His road only leads a little way; you come with me; I know a better road.' And so they came to a turn; behold, they met another man, a white man also, who had a gown on like a woman, and a large silver cross on his breast. He also stopped the Maori, and cried: 'Friend, whither art thou travelling?' So he told the new road man

what the others had told him. 'Bah,' cried the newcomer; 'this man and they all are wrong,' and, taking him by the arm, said persuasively: 'Leave their roads, you come my way'; so they went, and went. Presently they met a man with a round, jovial face, a light tread, smiling, and singing on his way (the others all had long, lean, sorrowful faces), and cried in a hearty voice, with his head on one side—like a bird spying a worm: 'Hallo, my friend, where are you going this fine day? And what are you doing beside this man with the long face?' Then the Maori repeated the whole history over again to the new man. 'What?' he cried. 'Hell? My dear man, there is no such place as "hell." Come along and have a drink. Then we will dance, and be jolly; for, my friend, we have but little time to enjoy ourselves. So let us love one another, be brothers, and be happy.' And the Maori liked his tone and ways; and they went, and went, and are still journeying together."[1]

Again:—

"Friend, I have a great affection for the pakeha. My tenant is a just man. One year his potatoes rotted in the ground. When I went for my rent he gave it to me. Then I looked at the crops in the field which the floods had destroyed, and my heart wept for his misfortune. So I gave him back five pounds, and said: 'Buy bread for your children.' Then his wife cried aloud, and because I thought she was going to kiss me I rose and slammed the door to. And as I walked out my feet felt light; and my heart spoke thus to me: 'Friend, in this you have acted aright.' And I think so still!

"After awhile I fell ill, and the soups they brought me, and the softening medicines! Yes, it put me to shame. And when their children came home from school, what do they do? The eldest girl walks in and cuffs my pillows, and straightens out the bed-

[1] W. Baucke, *Where the White Man Treads*, p. 216.

clothes, and pats here, and pats there; and peers here, and peers there; and lays me this to hand, and that in the right place. And all the while chatter, chatter; of which I understand nothing; for so quickly she speaks, like a goose when she finds a potato; and all the while it did me so much good! 'Yes,' he said, after a pause of deep reverie, 'if the pakeha will just think; only think of doing something for our good in our every-day lives—not stand in an ornamental box and preach; we don't require that—our lives could flow side by side like two peaceful streams.'

"What do you think of my tenant? Speak! Yet I must tell you they are what the neighbours call 'free thinkers.' Can no one tell us which is right? Or is the heart the true test? What think you, brother? The heart it is good, because it is good, and cannot be otherwise? Say something—speak!"[1]

All this, however, refers to the past. There is no regular mission work among the Maoris nowadays. The Maori is a nominal Christian: if one occasionally reverts to his ancient tohunga (sorcery) practices, he incurs certain penalties, otherwise he is left to his own devices. The younger generation come into more frequent and more intimate contact with the white man as shearers, drovers, bushfellers, occasional farm hands, etc. They pick up their religion and their civilization from their white companions, which usually means more vices than virtues. Among the Maori the white teacher is being superseded to-day by a powerful missioner of their own race, a "faith healer," Ratana by name, who has made a tremendous reputation by his "cures." Thousands of Maoris visit his kainga (home); but a white man has the greatest difficulty in getting admitted to his presence.

[1] W. Baucke, *Where the White Man Treads*, pp. 218–9.

Ratana refuses all recompense and heals in the name of the God Jehovah, Father, Son, and Holy Ghost, and his ministering angels.[1]

The Fiji Islands

In the opinion of the Rev. W. Deane, since the British Government took control of the colony (and the British missionaries began work) there has been a marked improvement in morality generally, and nowadays "the absence of serious crime is striking." But there remains in full strength the sin of immorality, favoured by climatic conditions. "In former times the chiefs kept it down by club law.....Now that marriage with one wife has become the rule and club law has been abolished, there seems no bar to the growth of the evil except in the condemnation of it by religious teachers.....The amount of sexual immorality and promiscuous intercourse during the past forty years is appalling."[2]

> The native was more industrious and honest thirty-eight years ago when I came here than he is to-day. He is, I believe, more cunning and lazy now, and not as well off as when the chiefs had control. He is generous and hospitable (C. F. S., Levuka).
>
> Since the native has been Christianized he has seriously deteriorated in all respects (J. B. G., Macuata).
>
> Since the arrival of the missionaries the Fijian has given up cannibalism and inter-tribal fighting, but this may be attributed to the government of the colony. Unfortunately, the missionaries destroyed the natives' respect for their chiefs, and also introduced the practice of "home" life. This has not had a good effect morally. Natives generally are disinclined to work unless they want to contribute to mission funds. Generally they are professed

[1] *New Zealand Herald*, Auckland, December 22, 1921.
[2] Rev. W. Deane, *Fijian Society*, pp. 147–8.

> Christians. Personally I prefer heathens for honesty ("B.," Levuka).
>
> The Fijians are improved in some respects since their conversion, but this cannot be attributed to the immediate effect of religion. It is due rather to the law and altered environment. In spite of prohibition, there are continual lapses from sobriety whenever an opportunity offers ("A.," Suva).

A correspondent with many years' experience in Fiji —twelve as police officer—writes :—

> Christianity has made them worse in every way. This is the verdict of every observant white man without prejudice. I have known Catholic and Wesleyan missionaries admit it. Men steal and women prostitute themselves for the mission plate. Natives all steal at missionary collections and Christmas time, but are careful to say extempore prayers and sing hymns before going thieving. Native prohibition obtains, but all drink if they get a chance, and invariably drink to excess. The chiefs are allowed to drink, and are great topers.

In the Hawaiian Islands, the West Indies (Jamaica and Trinidad), and Mauritius, as in Fiji, the natives are all nominally Christian. Unfortunately, they are inclined to adopt the vices of their white teachers rather than their virtues. The natives of Jamaica and Trinidad all believe in Obeah in spite of their Christianity, the Hawaiians in Kahuvaism (witch doctors), and the Fijians still on occasion practise traditional rites and ceremonies *sub rosa* side by side with their Christianity.

The Arctic

The R. P. A. has no correspondents in the Arctic regions, but there is available a considerable mass of independent observation concerning the various tribes of Eskimo. Explorer after explorer has spoken of their

virtues in the highest terms. So far there is no evidence that Christianity has been of the slightest advantage to the physical or moral welfare of any of the converted tribes. Such evidence as there is, indeed, points in the contrary direction. The white man's house and the white man's dress introduced by the unwise missionary side by side with his Christianity have brought with them an increasingly high death-rate. The first thing that the new convert seems to learn is contempt for the ways of his ancestors; neither he nor his missionary teacher realizes that in many instances the "ways of his ancestors" were the fruit of experience, and represent the actual survival of the fittest. Mr. Stefánsson's descriptions of the Christianized Eskimo[1] give a very clear idea of the working of the Eskimo mind and of the difficulty (one might almost say the impossibility) of conveying the confusions of twentieth-century cultured Christianity to the simple-minded Eskimo, who believe literally all that the missionary says in the actual words he uses. To the Eskimo the missionary is a sort of shaman; and just as the shamans of their earlier days were the spokesmen of the spirits, so the new shaman is the mouthpiece of God.

The Christianized Eskimo attach the greatest importance to prayers and taboos. They pray over the basin and towel before and after washing. They have a lengthy grace before and after eating, and a special prayer for the teacups. When Mr. Stefánsson was in Itkillik in October, 1908, the people there were anxiously inquiring for some new prayers. They had had a most valuable one for caribou. The first year they used it, it had worked splendidly, and the hunting was most successful; the second year it was not so good, and the hunting was

[1] Vilhjálmur Stefánsson, *My Life with the Eskimo* (1913.) See more particularly chap. xxvii.

poor; the third year it was a failure. So they concluded that the white man's prayers, like his tools, were only really efficient when new, and gradually became useless (in their former belief the older the charm the greater its power); they were, therefore, eagerly inquiring for a new prayer in order that they might learn it in time for the next hunting.

The Sunday taboo is very strict. A relief party at a village in Cape Smythe, in the winter of 1908, organized one Saturday to go to the rescue of some people stranded in a blizzard, refused to start until Sunday was out. At Point Barrow and Cape Smythe the chief occupation of the people is bowhead whaling. The harvest is in the spring, but is very irregular—there may be a hundred whales one day and no more for a week. The great day might happen to be a Sunday, but after the Eskimo were converted to Christianity nothing could be done on the Sunday. The missionary (Dr. Marsh) in charge in 1908 tried to make them see the unwisdom of wasting their scanty opportunities, but their reply was to suggest that, as God controls the waves and the movements of whales, the missionary should "ask God to see to it that the whales came on week days only, and that a north-east wind does not blow on Sunday while we are ashore." Because he would not do this, the Eskimo thought Dr. Marsh was a most inefficient missionary, and eventually they sent in a complaint about him to the Board of Missions in New York.

As a rule, the Eskimo treat their old people remarkably well, but in 1909 Mr. Stefánsson met with a Christianized Eskimo, Oniyak, who was treating his old father badly. As a result of his inquiries Mr. Stefánsson learned that the whole tribe had been converted to Christianity except Oniyak's father and an old woman; and as the missionary had told the converts they were not to

associate with unbelievers, Oniyak had not dared to disobey his injunction. As for the old woman, she was most perverse, and refused absolutely to accept the new religion; "she would not believe in heaven or hell until she saw them."

Mr. Stefánsson gives some amusing examples of the way the Eskimo follow the letter of the missionary's instructions. A certain missionary had preached from the text, "Do not follow in the footsteps of the wicked," and the explorer discovered what the Eskimo thought of him one day when he noticed that those who were travelling with him carefully avoided following in his trail!

Mr. Stefánsson was a great admirer of the Eskimo before they were civilized, and tried to find out what benefits they might have derived from conversion to Christianity. But the only really definite thing that he seems to have learned was that they no longer work on Sundays.

VI

THE FUTURE OF CHRISTIAN MISSIONS

After a close and prolonged study of the reports of R. P. A. correspondents, missionary literature, and opinions expressed by independent observers, certain clear and definite conclusions emerge.

First, with a few isolated exceptions, no converts are now made from among the educated classes of China, Japan, and India. The educated Chinese "remains an agnostic in religion";[1] and we have the Rev. H. D. A. Major's word for it that missionary progress is at a standstill among the educated classes in India, by whom Christianity is regarded as "a twilight religion."[2] Converts are drawn entirely from the lowest classes in China and Japan, from the "depressed classes" in India, and from the animist races of Africa and Asia. No converts are made among Mohammedans, but in some places Mohammedanism is proving a formidable rival to the spread of Christianity. Few converts are made among Buddhists, and none at all from that particular form of Buddhism which exists in Tibet, generally known as Lamaism, which has an enormous hold upon the people. The new Christians are always drawn from the most ignorant and most primitive peoples. When the educated Hindu or Moslem abandons his hereditary religion, it is usually in favour of some vague form of Theism, or a more definite approach towards Rationalism. Further, the ideals of

[1] *I. R. M.* (January, 1922), p. 11.
[2] Assize Sermon at Oxford, January 15, 1922.

European civilization imposed upon ignorant people under the guise of Christianity have the unfortunate effect of breaking down traditional systems of morality without providing any efficient substitute suited to existing conditions and environment. Consequently, the Christianized native is more apt to copy the vices practised by unworthy Europeans than the lip virtues preached by the missionary. Although in individual cases a convert may be lifted above his surroundings, the people in the mass find it pleasanter and easier to follow example rather than precept, and have suffered physically and morally through contact with Christianity. Outside missionary circles it is generally admitted that the so-called "savage" untouched by Christian civilization is usually a far better man than his Christianized brother.

Next, as evangelizing organizations Protestant missions are on the decline. New conditions adverse to proselytism have arisen, and unless the societies can adjust their methods to meet these new conditions one might almost say that as instruments for the spread of Christianity their end is in sight. The missions will, of course, continue to send out their missionaries so long as people bequeath large sums and subscribe small ones for their support; but the subscribers will in time discover that they are getting less and less for their money. In the hundred or more years in which Protestant missions have been in existence they have taken root as a "vested interest." There is a livelihood in the business. And even where the livelihood is a poor one from the financial point of view, it is usually associated with a pleasant position of credit and authority absolutely unattainable to the mediocre individual at home. Year by year, however, the (English) mission authorities are faced with increased difficulties both as to money and as to suitable

men. Hitherto the rates of cash pay to their employees have been in some instances so low that the work might well be scheduled as a "sweated industry." More especially is this so in the case of the unmarried woman worker, whose meagre pay is not infrequently supplemented by private contributions from home. In many places the missionary is the recipient of useful gifts in kind from the converts about him; but in poverty-stricken districts, such as abound in India, there can be no such gifts; on the contrary, the poverty is so extreme that it may be the missionary who is called upon to do the giving. The missionary not only has to live, but he is exhorted and encouraged to live in such a manner as will keep up "the white man's prestige." Since the War the cost of living and the cost of travel have increased enormously, and the missionary societies are feeling the drain upon their resources.

An article by Dr. Herbert Lankester, lay secretary of the C. M. S., in the *Church Missionary Review*,[1] is devoted to the financial crisis in his society. Their receipts for 1920, it is true, showed an increase of forty-five per cent., but their expenditure had risen by eighty per cent. Expenditure, therefore, must be curtailed, or receipts must be augmented, or both, to enable them to carry on. For the moment the situation has been met, on the one hand, by the sale of certain properties in India and Japan, and on the other by sending out only one new missionary for every two who retire, by cutting down travelling allowances and other expenses, and by dismissing a number of native assistants. Nevertheless, says Dr. Lankester, the "situation calls for renewed prayer and effort." "Renewed prayer," addressed to the right quarter (addressed, that is to say, to the

countless silly sentimental women and others who gush over the dear missionary's sacrifices, and seem always to have money to spare for the conversion of the dear heathen, no matter how great the need at home), may bring temporary relief, but as the spread of rational thought leavens the mass so even the constitutionally sentimental may become less eager to respond to prayers for money. The "newly rich" may do something, but they are more likely to spend their war-acquired wealth on their own pleasures, unless some among them desire to make a name by their pious benefactions. The financial outlook, therefore, is by no means good for the English societies; although the American, which are usually lavishly supplied with funds, probably do not feel the strain to anything like the same extent.

The prospect is not merely one of increased expenditure, but of an expenditure continually increasing to meet increasing requirements. In the past almost any sort of educational and intellectual equipment was sufficient for a missionary. All that he needed was a shipload of corsets and ardour in the cause. Just as among the aristocracy the eldest sons were sent into the Army, the clever ones to the Law, and the fools to the Church, so in the lower strata of society it was mainly the last class who ventured abroad in the mission field. Such men are of little use in these days of awakened or awakening peoples, and it is realized that a better article must be supplied.

At one time in most non-Christian countries the missions had the monopoly of three great services—the school, medical service, and social service—which it used as lures to conversion or bartered for a confession of faith. As educational institutions the schools were poor; but, such as they were, and whatever the ulterior motive of their promoters, these schools opened the door of popular

education to millions. Nowadays the Governments everywhere are becoming alive to their responsibilities, and the woefully inefficient missionary schoolmaster has to compete with more or less highly-trained Government teacher. The Mission Boards are confronted with the difficult and costly problem of adjusting their educational policy to the new conditions, or they must abandon their schools. It is admitted, for example, that the primary schools conducted by missionaries in China fail to give any useful preparation for life, and that eighty-five per cent. of the pupils never enter the higher grades.[1] Schools of this kind will fall more and more into disrepute, in competition with the modern Chinese school, with teachers who have had two or more years' technical training, in which the pupil is under no obligation to spend time and thought upon instruction in an alien religion. In China at the present day there are not only Government schools for boys all over the country, but schools for girls also are maintained in all the large centres and in some of the smaller towns; while both in Pekin and Nanking the universities have opened their doors to women. The education which young China is calling for is infinitely wider than any mission with its alien purpose and limited means is capable of giving. China must, and will, find her own educational salvation, free from Christian bias.

Although, by reason of its enormous population, its ancient civilization, its natural wealth, the intelligence and tremendous industry of its people, and its effort to break away from the bondage of the past, the case of China may seem exceptional, yet what is true of China is true in a lesser degree of other countries. On every side we hear of native peoples eager for education, of dissatisfaction with the claims of mission schools, and

[1] *I. R. M.* (January, 1922), p. 20.

of the demand for Government schools which make no claims, but which give some preparation for the business of life, and are concerned only with the national welfare.

Further, in India since 1854 mission schools have been in receipt of Government grants-in-aid. These grants are now threatened. Indian legislators are declaring that in future no grants should be given except under a conscience clause. The Missions are very reluctant to accept a conscience clause (which, however, already exists for Europeans attending their schools), but they must either accept it or relinquish the Government grants upon which they in large measure depend. To refuse the conscience clause will mean "the closing down of half the mission schools, with the probable exclusion of all direct Christian participation in the sphere of university education."[1]

In Japan the Government not only forbids religious instruction in school hours in mission schools receiving a grant, but declares that if the religious instruction is given to substantially the same body as constitutes the school population, that is, in fact, religious instruction in the schools. In Korea the Japanese Government goes even further, for it requires that in every mission school instruction shall be given in the Japanese language. In consequence of this requirement, many mission schools have had to be abandoned.[2]

The condition of the medical missions is in some respects similar to that of the schools. In the past many supporters of missions deemed it sufficient for the missionary to have a mere smattering of medical knowledge to qualify him to practise medicine among the heathen; and hundreds of these Mrs. Gamps, armed with that dangerous thing, a very "little knowledge," were at work in remote lands. So fixed is the idea in

[1] *C. M. R.*, December, 1921.
[2] *I. R. M.*, July, 1921.

some minds that the hospital should be merely the ante-chamber to the Church, and the healing of the body subsidiary to the salvation of the soul, that even in these more enlightened days there are those who advocate the closing down of mission hospitals and their removal to fresh pastures as soon as the limit of evangelizing has been reached in any particular district. It is only fair to say that this view is energetically contested in medical missionary circles, and no decent medical man would accept a post as mission doctor where the healing profession was regarded so slightingly. In the medical service, as in the schools, both peoples and Governments are becoming alive to their own deficiencies, and are starting hospitals, dispensaries, and travelling doctors on their own account. The unqualified medical missionary is now being replaced by trained doctors, who have no other aim than the healing of the sick. The hospitals and dispensaries have not yet made so much progress as the schools, but nearly everywhere a beginning has been made. There is, indeed, one method of treatment in which the missionary has no need to fear competition with the State. In an article in the *International Review of Missions*[1] the Rt. Rev. H. Pakenham-Walsh, D.D., Bishop in Assam, seems to suggest that the day is at hand when missionaries will abandon medicine for prayer, with the laying on of hands and anointing of the sick, and look to God as "the source of all good, all life, and therefore of all health and healing." In the attempt to work miracles by faith, however, the missionary will always run the risk of entering into rivalry with the witch doctors of every other religion.

In social service the missionaries still to a large extent hold the field in India, and do much to ameliorate the

[1] January, 1922.

unhappy lot of the depressed classes. These people, doomed by their religion through no fault of their own to a condition of hopeless misery, are taught self-respect, and a new life is opened to them. The missionaries say that this is the result of Christianity; that it needs the driving force of Christianity to lift these people out of the mire. In believing this, the missionaries do themselves and their own humanity injustice; it is the new interest in life and the improved social conditions which have transformed the individual's whole outlook. Any religion, any teaching, which would enable these people to build up their self-respect would answer the purpose, and the religion of the ruling race having in itself the stamp of respectability offers a particular attraction. The special driving force of Christianity as a lever to uplift the submerged is not much in evidence in the Christian countries of the world.

The Hindu Reformers, hampered in every direction by the terrific power of their religious heritage, have been slow in coming to the help of their less fortunate brethren; but the more enlightened Hindus are very much alive to the necessity of such work, and Indian societies are coming into existence in which the members are devoted to this service. In the native State of Baroda, under a progressive ruler, hundreds of schools have been opened for the "untouchables," which have nothing whatever to do with Christianity.

The final difficulty which confronts the missionary and threatens to overwhelm him is that with increased education and increased facilities of intercommunication both converts and non-Christians in distant lands are getting a close acquaintance with Christianity in practice in Europe, America, and Australia. They are also learning that the Bible, to which they attach a magical character as the inspired revelation of an Omniscient God, is becoming

more and more discredited in the West, and that even Christian ministers at home reject as obsolete nonsense much that the Christian missionary overseas still continues to teach as divine truth. In the course of the controversy which arose over the Rev. Dr. Major's Assize Sermon at Oxford, Canon Glazebrook, a Churchman of repute, pointed out in a letter to the *Times* that "at the present moment hundreds of the clergy, at home and abroad, are teaching that the story of Adam and Eve and the Fall is literal history, and basing upon it the doctrine of original sin. It is repeated in popular hymns and echoed in many a Sunday-school. It is laid down as essential to 'soundness in the faith' in the 'principles and practice of the China Inland Mission, which has 4,000 agents in China.'" Canon Glazebrook went on to say: "The China Inland Mission also puts in the forefront 'the eternal punishment of the lost.' The case of Mr. Stanley Smith, who was dismissed some five years ago from that mission because he admitted the heathen, who never heard of Christ, to hope in the future, seems to show that 'the lost' means nearly all mankind. What a way of commending the Gospel to the Chinese!" To any reasonable person it must be obvious that the doctrine of "the eternal punishment of the lost" must be an insuperable bar to the acceptance of Christianity by the great majority of such an ancestor-worshipping people as the Chinese. Like Bishop Colenso's Zulu, they would prefer to share the torments of hell with their fathers than look forward to the enjoyment of an eternal beatitude derived from the sight of their fathers' punishment. But the trouble does not end in this presentation of Christianity as a religion of ruthless vengeance, and of the Christian God as a cruel and insatiable savage. It goes deeper. As the Chinese—and others—become more closely acquainted with the trend of thought among Christians at home as

well as abroad, they learn that Christianity is a mass of "obsolete dogmas" rejected and scorned by the very people who send out missionaries to teach these exploded fallacies as the roots of the one and only true religion they are entreated to espouse. The heathen will learn—nay, they are learning—that that which Christian missionaries are teaching them as true Christians at home reject as false. When once confidence in the honesty of the missionary is thoroughly sapped his influence will be broken, Christianity will become a discredited religion, and the people who profess it will share in the discredit.

The spread of rational education and enlightenment must in the end prove the most formidable enemy the missionary movement can encounter. It will be the Ithuriel's spear at whose touch all illusory pretensions vanish.

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